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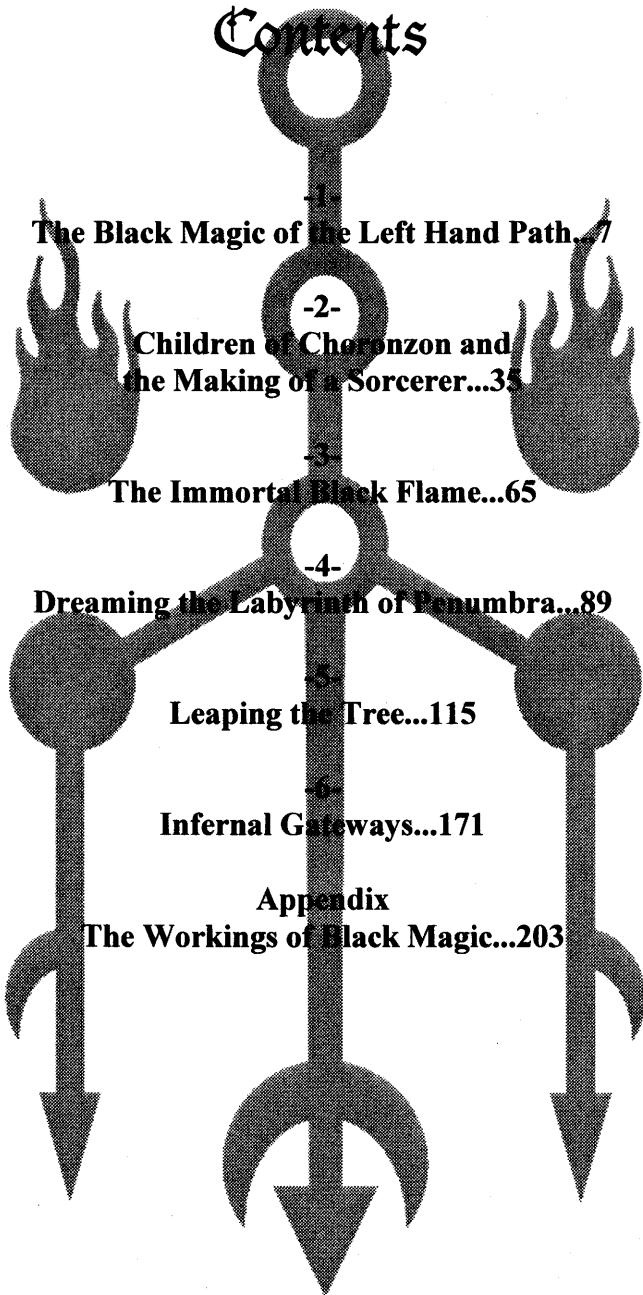
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The Voltigeurs of the Tree of Light  
have become physically manifest  
and their sorceries are to be known  
among the Children of Choronzon.  
This is their tome; a portal of the  
blackest Intent, invoking and  
commanding the Backwards Current, of  
those who willingly have forsaken the  
human form to forever reside  
within the Lightside of Awareness,  
existing as masters of the  
Tunnels of Set.

- 1 -

The Black Magic  
of the  
Left Hand Path

The path of the left side or  
Left Handed Path is  
the Way of Opposition,  
intelligently chosen by the Adept  
at a given point in their Initiation.  
It is the way of the truly innovative;  
the Death Defiant who refuse to succumb  
to the arbitrary  
limitations of the Dayside.

The Left Handed Path is the path of those who diverge from the main stream of modern human consciousness in order to access their greater perceptual capabilities. Any divergent action by the individual from a right side, main stream point of view is extremely threatening to the continuity of the whole and thus dubbed with a quality called "evil." This is why people who have a drive to be different than the norm will often try to personify a powerful opposing force, such as the Prince of Darkness. At least with Satan, there is the cool imagery and the promise of power, not to mention a great excuse to feel more important than everything around you. To the Black Magician this is nothing more than a form of insanity, not unlike many others. The true Left Hand Path sorcerer has lost all desire to oppose their fellow human, and deals with them in very special terms thus leaving themselves free to begin the restructuring of themselves.

For the beginner approaching the Gates of Hell for the first time, a short and concise history of the evolution of Black Magical philosophy is in order. The fundamental core premise of the Left Hand Path is that of sorcery, in any form, requires immense power which is right before us all the time, and that we have the capability to tap into that power at will. There are worlds upon worlds for us to delve into and explore, we simply need to become capable of entering into those worlds. A Black Magician is concerned with abstract practicalities, and what I mean by this is we are geared towards action that is propelled by abstract thought. Sitting around reading all day will not give you power or help you become a Shape Shifter. Our practices have shown actual results. We do not pursue that which does not help us achieve our immediate goals.

It all began in the chthonic prehistory of man. Here are myths that illustrate the iconic first sorcerers breaking away from the limiting, obedient god fearing mold of man. To many, Cain is the first dark sorcerer, shedding his brother's blood in the hope of an impossible redemption. Cain turns away from God and diverges on the Left Hand Path that leads him into the Nightside, or Land of Nod. Cain is in many ways the first Vampiric sorcerer, willfully exalting his own individuality over the will of the creator; the embodiment of the fallen angel in human form. Yet, through Cain's rebellion and rejection he transcends his innate earthly limitations and becomes as a demon. The adept of the Left Hand Path has willfully turned away from the designs and desires of the herd of humanity like Romulus who slew his brother Rhemus because Rhemus doubts his brother's ambitions to build the city of Rome. This story captures and embodies the birth and struggle of the sorcerer who destroys their own doubt in favor of abandoning the Right Hand Path gods of rationality in favor of the Lord of Chaos and the dark, vital, energy of creation.

It was not until very recent times that the philosophies of the Left Hand Path were consolidated and expounded upon by men and women of dark brilliance. Crowley touched the boundaries of the dark light, but feared to tread onto the path of knowledge. The Witchcraft Revival of the 60s and 70s produced few black adepts. It was with the late Anton Szandor LaVey that the Left Hand Path became forever associated with Satanism and the image of a Prince of Darkness, but before the Church of Satan, I can bet you that virtually no one had heard of the dark way. The Temple of Set which developed as an esoteric offshoot of the Church of Satan took black magical philosophy and sorcery a step further and the Left Hand Path became the vehicle for a intellectual and black



magical elite, but the traditional context that the term Left Hand Path actually has is, at its root, Shamanic. The Church of Satan was the beginning of the process of self discovery. It was a decadent religious and societal rebellion, orchestrated at the right time in the right place. It succeeded in temporarily Liberating the Awareness of its members and re-fortifying the image of the dark way with dark satanic purpose. Its philosophy was difficult for many to truly embrace and lead many would be sorcerers to outright and exaggerated dysfunction. The Church of Satan focused on the concept of “Indulgence”. During that time indulgence was not at all a foreign topic (the sexual revolution was at its peak and experimentation with mind altering substances was becoming a national past time) however, LaVey presented indulgence in a context that was still taboo at that time. Using shock value and intense, purposely generated, occult atmospheres, LaVey facilitated a release of static energies in the members of the Church of Satan. The liberation of energies is an important step in personal development but it cannot be considered an ultimate goal. Because LaVey did not provide an environment where the members of the Church of Satan could utilize these liberated energies for perceptual purposes, they merely reinvested these energies into their social gatherings held in the guise of ritual.



**Church of Satan's  
'Sigil of the Baphomet'**

The serious Left Hand Path occultists within the Church of Satan outgrew the goals of the organization, preferring to identify with the Prince of Darkness as an actual objective entity with whom one could attain conscious contact. The philosophy of Anton LaVey was not going

to change and the more occult oriented individuals (with subjective goals) began to, unknowingly, seek a “use” for their newly liberated energies as well as a non-ordinary consciousness. These members ultimately did leave the Church of Satan to form in the Temple of Set. In 1975 the Church of Satan’s highest ranking member (other than LaVey), Michael Aquino, formed the Temple of Set. I can’t claim to know all of the reasons that caused these members of the C.O.S. to resign, however, this split was a result of the C.O.S. refusing to become basically more esoteric, by embracing the Prince of Darkness as an actual entity. It was in the Temple of Set that many other black magicians would receive more formalized training in the dark arts and subsequently found off shoot groups such as the Order of the Voltec. The Temple of Set has a system which allows its members to pursue Setian interests and form regional groups known as “pylons” (which are similar to the C.O.S.’s “grottos”).



**Temple of Set's  
'Pentagram of Set'**

The Pylon of the Voltigeur was created as a vehicle for Setians to pursue their initiation using the systems and techniques described by shamanic sorcerers and Kenneth Grant (neither of these two sources were looked upon in a positive way by the Temple of Set back in the late 1990s). This pylon turned out to be an unrefined version of the Order of the Voltec that exists today. The members of the Pylon of the Voltigeur were not taken seriously and their work was met with harsh criticism and outright opposition. As a result all TOS members affiliated, in any way, with the Pylon of the Voltigeur resigned from the TOS. The TOS focuses on an Egyptian concept known as Xeper, which means “Becoming”, “To Become”, or “Come into being”. This is a necessary step but cannot be an ultimate goal. “Becoming” was a valid

employment for those liberated energies but will also be outgrown in most cases.

The TOS defines the Left Handed Path as: *"The conscious attempt to preserve and strengthen one's isolate, psyche centric existence against the objective universe while apprehending, comprehending, and influencing a varying number of subjective universes."*

This black magical and religious order pushed the boundaries of sorcery knowledge like no previous organization had ever done. Setians regard Set as the original manifestation of the Prince of Darkness and they relate to this god form as if it exists in a wholly objective manner. The Temple of Set has accumulated volumes of black magical knowledge which they generally break down into two categories. Lesser Black Magic (originally termed lesser magic by Anton LaVey) which concerns itself with the manipulation of situations and people through the use of specialized behavioral rules and principles, and Greater Black Magic which entails sorcery conducted usually in a ceremonial or ritual manner geared towards causing objective or subjective change in the universe. The modern black magician is in many ways worse off than the average person because they use their magical accomplishments to feed an elitist viewpoint, while they believe that they are fortifying their psyche. There is no magic in this, as many an elitist organization and school of thought has easily swayed weak, yet imaginative minds to serve their Self-Deification. Unfortunately most Left Hand Path and other magical organizations are really nothing more than semi-intricate congregations of hero worshipers, who don't have the desire to change at a truly profound level.

Any type of personal rebellion against religion, society or

the self will definitely liberate new and unused energy, however the ego will almost always cling to this expanded consciousness as a new possession and as a truth or even 'The Truth,' but this new consciousness becomes as mundane as the mundane world once was, and new stimuli must be sought out.

To the sorcerer and shaman, the Left Hand Path is the one taken by those brave (or crazy) individuals that leads away from a limited and fixed world view in favor of a much larger universe of many truths and possibilities. The Left Hand Path leads us to the Left Side of Awareness. We also call this the Nightside due to our initiatory background, and to the terms applicability. The Left Side or Nightside of Awareness is everything that you do not perceive right now, and cannot perceive under normal conditions. These conditions can be perceived and experienced through non-ordinary means. The vow of the true black magician is to never come to depend on specific non-ordinary practices to achieve Freedom of Perception. A practice must always be recognized as only a platform from which the Voltigeur (vaulter) may hurl them into the night, experiencing that which they may, but coveting nothing, lest they be weighed down and encumbered at their next leap.

A major aspect of Left Hand Path sorcery as developed through the evolution of chaos magic concerns itself with disseminating traditional shamanic knowledge and practices from various cultures around the world in order to discover which of these are applicable in a New Left Hand Path terminology and cosmology. The major shamanic traditions that we embody and draw from are those of the ancient Western and Eastern Europe, South America as well as Central and West African traditions, and all their diverging paths (Haitian Voodoo, Dahomean

Voodoo, Ifa, Palo, etc.) Many of the African forms of shamanism contain uncorrupted knowledge and means to accessing the Second Attention, which to this day are utilized all over the world. This is the reason for the "why?" of New Left Hand Path Shamanism. These are living traditions, and their tenants apply to us as Sorcerers and human beings who are set to journey into unknown realms.

There have always been these few individuals; the magical elite striking out on their own to willfully shape their own destinies according to a Will shaped into a configuration alien to the human masses. Not until more modern times do we encounter a record of Black Magicians coming together in their mutual pursuits, consolidating the core ideas of black magical philosophy and establishing secret procedures for the total transfiguration of the human condition and form. The black magician starts with a basic set of premises that concern the very nature of the universe in which we operate. This is the fundamental seed of black magical reasoning. First, we regard perception as the root of subjective existence. Time is understood by us as the perceivable byproduct of attention, and thus the quality of a living organism's attention determines how they will experience the flow of time. The sorcerer seeks to be continuously aware that there are two fields of perception within our immediate grasp. There are configurations of energy which we transform into physical data through our five senses, and there is, on top of that a social description which we have been taught to impose upon those things we have learned to perceive. This social aspect of perception is an inheritance. It is passed down to us by our ancestors, and it is modified according to the needs of these people at particular periods in time. Without this social description, the world would lack meaning. All of our ideas about the

world and the way that it works have been conditioned by the tenets of our social description. Our most inner ideas and beliefs have grown out of this ancestral heirloom, and we are taught, out of our instinctual avoidance of the unknown, to avoid questioning it. The diabolical sorcerer liberates and re-deploys their existing energy through the use of non-ordinary techniques (sorcery) in order to experience greater material power and perceptual possibilities. This liberated energy is further utilized in the continued expansion of awareness. We regard the Left-field or the Nightside of attention as that vast ocean of perceptual options within our reach, yet inaccessible through ordinary means.

Dark symbolism and the embodiment of seemingly 'evil' characteristics typify the modern practitioner of Left Hand Path magic. The display of these qualities is usually based on the need to feel special, powerful and superior to the average person. The black magician of the traditional modern Left Hand Path believes themselves to be accessing a wellspring of actual dark energy (typically this is via the intervention of the Prince of Darkness in one form or another.) At first the self-proclaimed black magician is accessing new energy, the same way that a teenage boy will when he goes to his first nudy bar with his comrades. There will be new sights and sounds, new feelings about self and world, yet in the end the only way to get back to that energy is to go back to the source of the original experience. This the black magician does again and again, but instead of using the newly liberated energy to free their perceptual entrainment, they push it back into re-enforcing their Left Hand Path world view. This creates a closed circuit, and even though the black magician may have an expanded world view, it is still just a view and as such extremely limiting. It may also be a hazardous world view, if the root motivation for performing black magic

and being Left Hand Path is fear based because the liberated energy is actually feeding an inflated ego and a huge amount of self-importance. This can only end in death, not the immortality of one's isolate psychocentric existence, and is in no way different than the pursuits of ordinary people with their daily rituals and self absorption.

The social aspect of perception tells us what we are, what is important in the world and what we should not bother paying attention to. We are divorced from nature because we disregard anything that does not have social value. That which has social value is immediately gratifying to the greatest of all social fictions, our very selves. The first and primary task of the sorcerer is to recognize the social description of the world for what it is, and systematically begin separating this description from what they actually perceive. This is no easy task, as our socialization is the only tool we have for interacting with the world around us. This being acknowledged, we do not want to throw away our ability to interact, but we do wish to have the capability of isolating the social aspect of something and then relating to it in more sophisticated ways. Let's take death again for instance. We can examine everything that we have been taught about death, and then separate everything that is social from that which is actually perceivable. If we are able to do this, then we might get closer to the essence of what death really is and perhaps even get a glimpse into its mysterious nature. This will never happen if we only regard it in set terms that have been unexamined and handed down to us as a convenient way to comfort ourselves in a strange and mysterious universe.

We think about death in a certain way and treat it as something with which we have an abundance of experience. What do we really know about death? We think it is the

end of life because we see that when a living being dies, they resign all signs of life and their body begins to disappear. That is all we know, because that is all we see. Everything else that we think we know about death is a result of the influence of our socialization. Death is dark. Death is the end. Death is cold. Death is bad. These are all ideas that have come into existence by using values that are socially construed. We have been taught to place a value on everything, and this social system of values plays a tremendous role in limiting our capability of assessing the universe in terms that are more in line with energetic truth. The adept of the left hand path consciously exerts themselves to countermand these inherited construct of false social values, ideas and actual perceptions.

When we are capable of separating the social part of perception, we will also become capable of beginning the formation of our own field of reality, or what we could call a second version of the world. Sorcerers come together to help each other reach what one might call a non-ordinary consensus. The world is made up of cultural and social agreements. Our realities are a consequence of what we emphasize in our thoughts. The Nightside of the Black Adept is also made up of consensual agreements; ones that are vastly different from what the average person is accustomed to. The Nightside, or Land of Nod, in which we operate, is a result of the redeployment of our energy and the result of emphasizing that which had previously gone unnoticed. Nod is the Nightside of the Tree of Life, the Unknown, the Shadow Realm, or the Nagual of the Toltecs. The Black Magician, realizing the conditional nature of reality, willfully isolates themselves from the perceptual and consensual agreements of the average human being. New agreements are made, and new ideas are emphasized. In this way a Second Field of Awareness can be cultivated and strengthened.



Human beings talk to themselves constantly. This is how we define and refine our daily world. Our personal inventory is made up of the social agreements that we have made with our society and our internal dialogue, or what we incessantly tell ourselves about everything. We inherit our internal dialogue from our ancestors as a part of their description of the world. As we slowly dismantle and restructure this dialogue, we seek to replace its items with new ideas. Ideas which are based more around our goals as Black Magicians. The process of becoming a sorcerer is intimately connected with our relearning how to think. This cannot be understated and all our nefarious deeds and sorcery practices are ultimately geared towards this end. It is what keeps the energetic current of the Left Hand Path isolated and forever separated from that of the right. It is a task of replacing the old items of our mental inventory with entirely new ones. This new description of the world is where the Nightside Sorcerer resides, away from the concerns of the everyday person, and isolated from energies that will wear us down prematurely.

Our lives are a result of what we have been taught to emphasize. Our power is shaped by this process. As Left Hand Path adepts, we choose to emphasize that which is normally feared or discarded altogether. We emphasize and immerse ourselves in the Darkness in order to discover its silent secrets. We emphasize the fundamental energetic nature of our physical bodies and the power that our minds have to shape them according to our Will. We emphasize the indisputable fact that our dreams are the gateway to immense power, and that by learning to consciously interact while in dreaming, we can begin to acquaint ourselves with our double nature. For the sorcerer, belief is indeed a means to an end, not an end in itself. This is one of the basic premises of chaos magic, and one that we agree with completely. The only differ-

ence may be in our understanding and application of the power of belief to actually alter the very core nature of what we are. For the black magician, the Left Hand Path leads farther and farther away from what is known to be human. Taking this path costs infinitely more than one might imagine, yet if it is traversed with a mix of confidence and respect it will yield delights undreamed of. In order to begin and sustain the transformation from interested occult student to Black Adept, we have to take real life, concrete and practical measures. Surrounding ourselves with the trappings of magic will not be enough to cause true change in accordance with our well refined Will.

The creation of our Second Field or Night Side begins with the understanding that such an avenue of activity and existence can be molded to suit our desire and purposes. We begin with the expansion of ideas and the formation of agreements, or new perceptual contracts made with one another as sorcerers. A critical examination of our native socialization is crucial in being able to truly assess our effectiveness in solidifying such contracts. The next step is practical action. We begin to act upon these new fundamental ideas, thus generating the energetic movement of thought in a specific direction. Our thoughts and actions combine with the thoughts and actions of each other, and so an entire socio-perceptual consensus is brought into being. It begins by simply challenging the known constraints of our culture and selectively putting forth an effort to countermand the energy that we have already put into motion by accepting our role in this culture. We take one major aspect of how most human beings, including ourselves currently live in the western world, and we choose to challenge that way with other behaviors that are diametrically opposed. Most human beings live and thrive during the hours of daylight. The

sorcerer of the Left Hand Path has always reigned supreme over the night and the advantages to living in such a nocturnal fashion are many. Of course, I do not expect that everyone will be able to strictly adhere to a totally nocturnal schedule. This would be ridiculous, especially for those of us with families and children. However, I have had the opportunity to live in this manner for many years and I must highlight the desirability of such an arrangement. First, living at night allows us to separate ourselves from the heavy and imposing thoughts of others. This is extremely important if we are to consider the power that other people's thoughts have to influence our own. Few people are active between the sensitive hours of midnight till about four thirty, or five in the morning. This time is ideal for ritual work, and the residual effects of being out of sight from the masses can be felt on several levels, including the physical. Not having to expose ourselves to the rays of the sun helps tremendously in keeping our youthful appearance, and there are so many 24 hour stores and facilities that dealing with crowds is a nonexistent problem.

Being active while the rest of the world sleeps adds significant power to our ability in creating a second field of reality. This field becomes as real as our primary field when the momentum of our thoughts and actions has reached a peak. If you find it impossible to work and live exclusively at night, try at least to arrange for periods of time when you can reasonably do so. For instance, at my place of work there is the occasional opportunity to rotate shifts and I can work at night for months at a time before rotating back to other hours. Even these shorter immersions into the darkness will help the Sorcerer rid themselves of the calcified, stagnant energy that they have accumulated over time. Living primarily during the hours of night helps acquaint us with the darkness as a tangible,

malleable and potent source of power that we can learn to interact with intimately. Many of our Left Hand Path ritual workings and meditations are directed at helping us develop a relationship with the darkness, as well as practical exercises for using Shadow as a portal into other realms. We learn to cast shadow around us that we may fortify, protect and nurture the Nightside of our awareness. Using those elements that go unnoticed, we create a hidden doorway out of the world of daily affairs.

The Black Magician starts with the basic premise that the concrete world is the result of an energetic reality which lies just beneath the surface. The sorcerer deals in terms of energy, rather than in terms of the material or social. This means that for us, the emphasis is on identifying, accumulating and storing energy. This energy is then used to fuel our sorcery pursuits and to strengthen our own counter-consensus. We like the ancient Toltecs and shamanic sorcerers have come to understand that each person is born with a determined amount of energy, which we then employ in our socially determined pursuits. Chief among these activities is forming and maintaining a sense of who we are as individuals. Our self image and its constant maintenance continuously sap the majority of the personal energy that we have at our disposal. The formation of our sorceric counter-consensus demands that we learn how to free our energy, which we have been forced to employ in ways that have been determined completely by the social constraints of our modern culture. Like the Vampire, the Black Magician eventually casts no image in a mirror, as they redefine and re-experience the boundaries of the self.

Utilizing the inventory of a sorcerer, we also seek to emphasize dreams as a field of great importance. The ancient sorcerers discovered that dreaming was an area of

infinite possibility, and they treated their dreams as if they were real events. This is what I mean by emphasis. Dreams are events that simply take place at a different level of awareness. Dream Sorcery is one of the foundational concerns of the Black Magician, Bokhor and Voltigeur who leap from each power zone on the Night-side of the Tree of Death. Beginning with the command to find a specific item while in a dream, the sorcerer develops the capability of becoming fully aware while dreaming. We also become capable of becoming aware that we are falling asleep. Learning to dream awake, or have lucid dreams is a skill that takes years to develop. With the development of dreaming comes the emergence of the double, dreaming body, the energy body, or the Other. The Other, carefully molded to perfection is a direct expression of our dual nature. This double becomes an active extension of the sorcerer themselves, until there is no difference between the sorcerer and the double itself. When we learn to handle the world in terms of sorcery, we place value on things that go unnoticed for most. We value our freedom. Actual freedom is the freedom to evolve beyond the watered down expectations of our current culture. We value time. It is time that we regard as an irreplaceable resource within which to change ourselves according to our collective will. We emphasize magic as an ever present force that saturates every atom of our bodies, a force that is at our continual disposal. Our task is to free ourselves from the trappings of our native social order, as this has always been one of the major goals of those who have tread the Left Hand Path. Our anonymity is that of beings who dwell half in Shadow. Our consensus is the weight of our collective perceptual entrainment, carefully and willfully constructed around the foundational understandings of generations of sorcerers. The ancient black magicians viewed and understood the world in terms that are much different that the

ones we westerners are accustomed to. As diabolical sorcerers, we have taken some of the basic premises of the ancient ones and adopted them to our knowledge of the evolution of the Left Hand Path. The Toltecs began their exploration into sorcery with the fundamental assertion that we live in a universe, or multiverse of energy. Modern human beings assert that the universe is a material, concrete realm made up of solid objects. This is of course true, but the Black Magicians of old, and subsequently the modern sorcerer understand that the world is essentially composed of energy. This energy moves at different rates and the end result is what we perceive as a world of solidity. Unfortunately, the way our senses have been shaped to perceive the world dictates that we interpret our experiences in terms of the physical and solid. The underlying energetic nature of the world goes unacknowledged because it does not appear to have any relevance to our lives, or survival as humans.

This energetic paradigm is how the sorcerer approaches reality. It is not a matter of belief that motivates us to adopt this fundamental basis, but our actual experiences in dealing with the world according to energetic terms. Power is accumulated, not by how much one believes in something, but by the knowledge and understanding that is earned when one experiences the non ordinary and higher states of awareness. We deal with the universe in terms of perception and energy. The ancient sorcerers understood that, as beings composed of energy; we could interact with the world in terms of energy. This is an idea that is in almost total opposition to western values. The average human being deals with the world in terms of social and material worth. Energy is something that causes the lights to go on, not the underlying structure of everything we are and can become. In the modern western paradigm, one's potential is also based on social and

material expectations.

Surrounding ourselves with an environment that is non-ordinary in itself, is also a powerful step in creating our Nightside. I grew up in white, middle class, suburban America. Something within me naturally rejected many things about this world, and when I finally went out into the world on my own, I began to experiment with living environments that I found more stimulating. I rented apartments and painted them black, red and purple. I fashioned huge Satanic alters and played with different kinds of lighting. Over the years I learned to shape my immediate living environment in ways that helped me sustain altered perception and strengthen the development of my Nightside. There are a million ways that one can fashion their environment in order to enhance their sorcery goals. One can keep it simple or pour as much complexity into it as one desires, as long as the end result helps you feel as if you are living in a dimension altogether different than that of the everyday world. While we are in our Fortress of Shadows, we will be isolated from the pull of the Dayside. This place is a physical point in time and space that will enable us to slow down time, emphasize our sorcery objectives and keep the energy that we store protected from unnecessary dispersion. A self made environment needs certain essential conditions for it to function at its best.

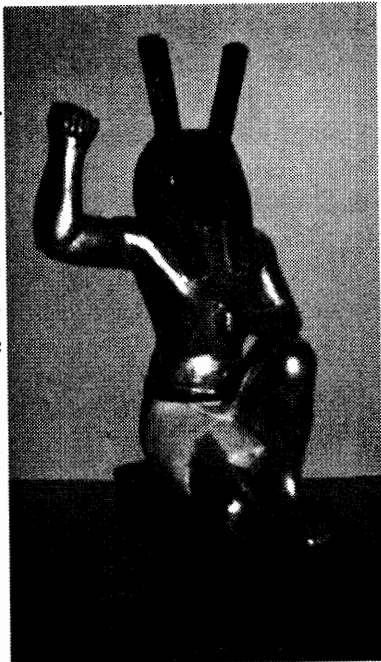
First, communication with the outside world must be able to be shut off at will. Phones can be turned off or kept in drawers until needed. Windows may be covered over with aluminum foil to achieve continuous night and to help eradicate our day to day routines.

We enter the Nightside by first calling attention to the existence of certain features of that dimension, and then by a process of selective reinforcement. By agreeing on the existence of the energy double, and by slowly experiencing the effects of this phenomenon, we reinforce its objective existence. When enough sorcerers experience the double, we begin to create a cognitive inventory concerning its attributes. Our combined energy is directed towards the creation of the double, and it is thus born into existence. This is the process of reemphasis that I am talking about. The consensus that the Black Magicians create with one another becomes a self sustaining field of activity. The nourishment of such a field is directly connected to our anonymity as creatures of the night. In our case, secrets do beget power. The less others know of our Nightside, the easier it is for us to keep it safely insulated from the destructive influence of the common culture.

The Left Hand Path Adept does not have any relation to the Tree of Life. If they did, it would imply that they had started their Initiation on the Right Hand Path. For us, we never went that way, or if we did, we turned around at a given point. The Crowley or Right Hand Path conception of the Tree of Life insists that the Black Brother is created when they fail to cross the Abyss successfully. This concept will be greatly expanded on in the forthcoming *Book of Black Amber* by the Order of the Voltec. This is the only point of view they could possibly have after their subjective initiation in that system. This paradigm implies that the imperfections of the individual magician will cause them a cosmic punishment if they fail. Fail in what? Crowley is somewhat vague in this area. He also implies that there is nothing the Adeptus can do to ensure a successful crossing. This reeks of Judeo-Catholic predestination, and is abhorrent from a LHP perspective.



Starting their journey on the Tree of Night, the aspiring Black Magician conceives of the Tunnels of Set as a three dimensional extension of the Right Hand Path, Tree of Life starting at Malkuth. The Tree of Night is not a reflection of the Tree of Life, but another conceptual alternative altogether. For the Adept of the Left Hand Path, the Tree of Life ceases to exist as soon as they begin their decent into the Tunnels. The Left Hand Path Initiation has nothing to do with the process as conceived by Crowley. It begins in Malkuth, and the entrances to the Tunnels are not accessible in the way that the Paths of the Tree are. This means that a Left Hand Path paradigm is the key to opening the perceptual doors that lead to the Tunnels to begin with. Just as the path of dreaming is the river that runs into the Abyss of the Nagual, so the Tunnels of Set are tributaries leading into that river. These are specific points of emphasis that the sorcerer uses to orient themselves as they purposely fade into the shadows, while retaining and strengthening their individual awareness. This is in direct opposition to the process of initiation on the Tree of Life proper, as the Right Hand Path Initiate strives to categorize and classify to the point of obsession in order to make everything fit onto the Tree.



# **The Assemblage Point**

The concept of the Assemblage Point has its origins in Shamanistic Black Magic, but is applicable to every area of sorcery. The Chaosphere is the visual representation of this abstract black magical concept as it shows the true nature of the sorcerer's consciousness as opposed to that of the ordinary human being. Whether or not there exists a true center of energy in actual physicality known as the Assemblage Point is immaterial to our goals. The concept itself is a highly useful tool which allows the Black Magician the ability to conceptualize purposeful shifts and alterations in total awareness. This is akin to the paradigm shifting of chaos magic, but taken to a new and more refined level. The orb of chaos is the Assemblage Point and it is mastery over this energy center that gives the sorcerer dominion over their realm.

One of the most important concepts that the modern Black Magician has adopted from the discoveries of the ancient sorcerers, and from the works of Carlos Castaneda, is the existence of the "Assemblage Point." The ancient Toltec sorcerers perceived through their dreaming, that the human organism was composed of the physical, material body as well as a field of energy which surrounds and encases the human body. This shell of energy extends for a considerable distance around our physical selves, and it houses many energetic configurations (similar to the idea of energy chakras) that are, under ordinary circumstances, unperceivable to our five senses. The Toltec sorcerers perceived that our basic nature is rooted in this energetic field, which is in turn vitally connected to the energy

configuration of the universe at large. The most important single feature of our energy field is a chakra-like energy center the Toltecs called the Assemblage Point.

In his work, *The Fire from Within* (1984), Castaneda passes on to us the explanations that his sorcery teacher elaborated on for him, concerning the Assemblage Point and Awareness:

“He briefly outlined the truths about awareness he had discussed: that there is no objective world, but only a universe of energy fields which Seers call the Eagle’s emanations. That human beings are made out of the Eagle’s emanations and are in essence bubbles of luminescent energy; each of us is wrapped in a cocoon that encloses a small portion of these emanations. That awareness is achieved by the constant pressure that the emanations outside of our cocoons, which are called emanations at large, exert on those inside our cocoons. That awareness gives rise to perception, which happens when the emanations inside our cocoons align themselves with the corresponding emanations at large.” (108)

Concerning the Assemblage Point he says in *The Art of Dreaming* (1993):

“ In the course of his teachings, don Juan repeatedly discussed and explained what he considered the decisive finding of the sorcerers of antiquity. He called it the crucial feature of human beings as luminous balls: a round spot of intense brilliance, the size of a tennis ball, permanently lodged inside the luminous ball, flush with its surface, about two feet back from the crest of a person’s right shoulder blade.” (5)

This is what the ancient Toltec sorcerers called the

“Assemblage Point,” he goes on to say:

“The old sorcerers saw that, in human beings, perception is assembled there, on that point.”(6)

Now, the ancient Toltec sorcerers conceived of the universe as being composed of an infinite number of luminous thread-like filament structures, which extend into forever in every conceivable direction.

“For such sorcerers, the most significant act of sorcery is to see the essence of the universe. Don Juan’s version was that the sorcerers of antiquity, the first ones to see the essence of the universe, described it in the best manner. They said that the essence of the universe resembles incandescent threads stretched into infinity in every conceivable direction, luminous filaments that are conscious of themselves in ways impossible for the human mind to comprehend.” (5)

What the Assemblage Point does is to create sensory data from the luminous threads that pass directly through it. Thus, our world is created by the assemblage point, and the habitual position to which it is fixed. The Assemblage Point is an energy center that has, as its sole purpose, turning the fluctuating energy of the universe into perceivable units of data. Human beings Assemblage Points are all generally located on the same positions on their energy cocoons. This common positioning is the reason all human beings perceive the world in relatively the same way.

The key to all sorcery, as discovered by the Toltecs, is that the Assemblage Point can move, and when it does, whole new realms of real perception become available. What keeps the Assemblage Point locked in place is the power of habituation. Our cultivated familiarity about the world is like a weight that keeps the Assemblage Point from moving. The tighter the lock down, the more worldly and reasonable the person is likely to be. The paramount discovery of the Toltec sorcerers was that the Assemblage Point could be made to move. A second discovery of incredible magnitude was that, once moved, the Assemblage Point could be made to stay on its new position, thus granting the sorcerer an entirely new and steady perception. When the Assemblage Point moves erratically, perception is clouded and just as erratic. It takes the Assemblage Point resting on one place for a time in order to render a steady perception of the new energetic configuration. Along with the discoveries about the Assemblage Point, came the knowledge that the underlying energetic structure of the universe is perceivable by human beings under certain perceptual conditions. These conditions resemble dream states to a great degree. The Toltecs found that the Assemblage Point could be made to move through behaviors that were considered extreme or uncharacteristic. Since our normal way of thinking and behaving is what keeps the Assemblage Point in its place, then it makes sense that acting outside of our comfortable boundaries would cause a shift in the Assemblage Point. Extreme hunger, elation, fear or fatigue are but a few of the conditions that the ancient sorcerers subjected themselves to in order to break the boundaries of consensual awareness. The ingestion of hallucinogenic plants was another. The ancient Toltec sorcerers used ritual techniques to move their attention away from the ordinary, and then purposely induced the movement of the Assemblage Point in order to catch a glimpse into other dimensions.

The next major discovery of the Toltec sorcerers was that the Assemblage Point also moves by itself, naturally during sleep. They perceived, in states of deep dream like meditation, that while sleeping, the Assemblage Points of human beings naturally moved. This movement was discovered to be directly connected to dreaming. Either dreaming caused the Assemblage Point to move, or the Assemblage Points moving resulted in dreaming. Because of this naturally occurring movement, the Toltec sorcerers began to explore ways that they could experiment with, and utilize it. According to Castaneda, this is how the art of dreaming was born. The ancient Toltec sorcerers developed the ability to become fully conscious and aware at the level of dreaming, and through this talent, they also discovered that the conditions of a human beings world were entirely dependent on the position of the Assemblage Point. Through their dreaming practices, they also found out that other, real and all encompassing worlds exist other than just the world of every day affairs.

So, the Assemblage Point moves as a result of drastic, unusual circumstances and behaviors, or as a result of the natural flow of the dreaming that we all experience while asleep. The natural conclusion that the Toltec sorcerers came to with regard to this knowledge, was that when the Assemblage Point did move, the resulting perception of the individual sorcerer would be incomprehensible to them, unless the Assemblage Point could be made to stay put on its new position. If this could be achieved, the human capacity to interpret sensory data with the five senses would kick in, and a new version of reality would become perceivable. Castaneda says in *The Fire from Within*,

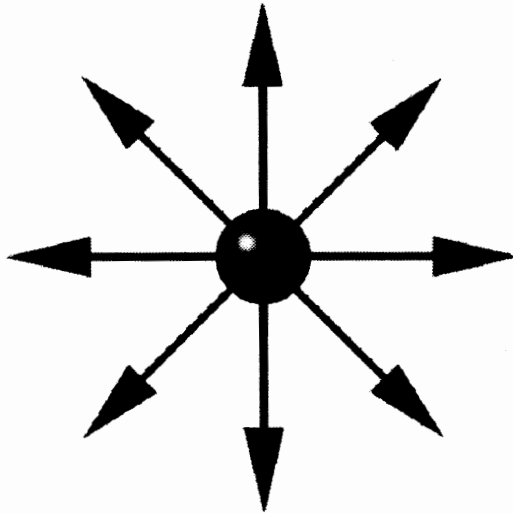
“Seers see that infants have no fixed Assemblage Point at first. Their encased emanations are in a state of great

turmoil, and their Assemblage Points shift everywhere in the band of man, giving children a great capacity to focus on emanations that later will be thoroughly disregarded. Then as they grow, the older humans around them, through their considerable power over them, force the children's Assemblage Points to become steadier by means of an increasingly complex internal dialogue. The internal dialogue is a process that constantly strengthens the position of the assemblage point, because that position is an arbitrary one and needs steady reinforcement."

One can now easily see why sorcerers indulge in long bouts of silence and seemingly strange behavior. It is all with a purpose in mind and that purpose it to become physically, perceptually and energetically fluid. This happens when the sorcerer learns how to move their Assemblage Points. Heightened awareness, trances, spiritual experiences and visions are all the result of such a movement. The Voltec sorcerer uses the conception of the Assemblage Point in order to systematically enter into the Nightside. The very nature of the Assemblage Point makes it a very difficult concept to deal with. When we feel most content and firmly grounded, the Assemblage Point is strongly fixed at its habitual position. This explains so much about the frightening nature of sorcery. The natural fixation of the Assemblage Point, demands that the individual leaves the comfort of their daily routine if they have any hope of breaking their perceptual boundaries. The use of drugs to alter perception is, understandably, a convenient alternative for fasting or subjecting one's self to frightening experiences. With drugs and hallucinogens, we have the safety of knowing that the drug will wear off eventually. We know that as long as we are relatively safe, our minds will remain intact. Unfortunately, the Toltec sorcerers who used hallucinogenic plants as a doorway to the Nightside

ultimately became completely dependent on them for this purpose. There are other ways to achieve non-ordinary states without subjecting oneself to the risk of death or insanity.

Do not simply accept what Castaneda has written about this detrimental topic. I didn't, but after many years of experience, I cannot deny the concept of the Assemblage Point. It is a phenomenon to be experienced, just like dreaming or any other facet of the Voltec sorcerer's world. Once experienced, the Assemblage Point becomes a reasonable proposition. Once it is experienced again and again, it becomes a fundamental part of our vast potential as creatures who possess awareness. A sorcerer is one who has discovered the Assemblage Point and has willfully made it move. This can happen in many ways, each a personal expression of the sorcerer in question, but the moment that it happens, the ordinary person is forever transformed into something else.



The Chaos Sphere is the best depiction of the "Assemblage Point" that Sorcerers have at their disposal.



- 2 -

Children of Choronzon  
and the  
Making of a Sorcerer

"The others, proud in their purple, refuse.  
They make themselves a false crown of the  
horror of the abyss;  
they set the dispersion of Choronzon  
upon their brows; they cloth themselves  
in the poisoned robes of form;  
they shut themselves up;  
and when the force that made them  
what they are is exhausted,  
their strong towers fall they become  
the Eaters of Dung in the Day of Be-with-us,  
and their shreds, strewn in the abyss, are lost."

- Aleister Crowley ( *Liber Aba* )

I was looking over several of my old magical journals, pondering those many years of discovery and change that had lead up to this very moment. My earliest recollections of childhood are filled with my internal opposition to the bright, sunlit world into which I was born. When I was about four years old, I remember that a collection of drawings that I had done had suddenly disappeared. The drawings were of demonic entities with horns and forked tongues and heavy gold earrings through their long pointed ears. They were drawn on colored construction paper. I vaguely remember confronting my parents about my beloved creatures and knowing that they had gotten rid of them. This was to be representative of the struggle that I was to both endure and pledge myself to for the rest of my life. When I received my first camera at the age of seven, my parents were quite dismayed when they picked up the roll of developed film and found a stack of photos with nothing on them but pictures of tomb stones from an unbelievably old colonial cemetery in Salem Massachusetts. From the moment I could think, my thoughts revolved turbulently around witchcraft, the dead and anything having to do with the twilight realms to which I instinctively felt I belonged. My upbringing was nothing extraordinary. My parents were highly successful professionals and I was raised as a well off urban Catholic boy.

On my first Halloween when I was old enough to choose what I wanted to be, I demanded that I go trick or treating as a witch. Of course I couldn't be a witch. Witches were girls. I was a boy. I went as a witch. My mother even made an orange wig out of a mop head so I could sport long red hair. I think that I wanted to be a witch every year, but settled for other costumes out of sheer aggravation. For several years when I was growing up I begged my parents to let me have Halloween theme parties for my

birthday, which was in August. They conceded. After all, I was just a child. What was there to worry about?

The adolescent years are always such a delight, both for the individual going through that transition and for those around them who must endure the stormier upheavals associated with that time. A second resurgence of the popular new age movement was just starting in the early 1980s, and there were precious few places to procure the reading materials that I was drawn to. When I was a child, Fairy tales and monster movies satisfied me for the time, but as I grew and my world view began to expand, I craved new sources of stimulation. Like so many of us, I scraped together a few dollars and bought a copy of the cheap paperback edition of Simon's version of the *Necronomicon* that was available at the local mall book stores at that time. I memorized the names of the elder gods and the old ones, and fantasized about invoking the watchers at night in the forest.

I used to sneak out of my house on breezy fall nights and congregate with the few friends that I had. We would spend our time making small fires in the woods and trying to summon elemental spirits. It was on one of these nights that, black robed I knelt down before a full moon and whispered my allegiances to the powers of the night. A friend who stood a few feet behind me watched as the wind blew and lifted my satiny black cape and said "you're a sorcerer," as if he had just discovered something forbidden. That was the truth. My friend had said it without thinking, and it rang true to the core of my adolescent being. I did not outwardly acknowledge what my friend said that night, but I think back on it and smile.

Those words framed a feeling for me that would grow until it would become a consuming fire, and eventually change the actual fabric of what I am as a sentient being. The night, the moon and the wind quenched an almost painful thirst that I had always had and those words “you are a sorcerer,” validated something in me that could not be validated in any other way or on any other occasion. The darkness itself reached out to me and embraced the truth that could not be thought about as one is accustomed to thinking about things. This kind of truthfulness exists beyond values and it is what people crave most, yet work so hard at hiding from. I was a sorcerer. I did not have any truly developed sense of what that meant, but it would become the guiding force of my life from then on. I would become moved by something that would remain always just out of sight, changing and fluid yet potent, intelligent and beyond time.

Magic, mysticism and obscure religions became a daily obsession, and I scoured libraries, used book stores and the collections of friends who had already spent time devoted to the dark arts. When I was a senior in high school, I spent a few days in study hall reading the Avon paperback edition of *The Satanic Bible*. This was a work that I could truly immerse myself in. It excited me in a way that other works only hinted at. As an angry teen about to be loosed upon a hypocritical materialistic society, I embraced LaVey’s dark genius and began to incorporate the ideas set forth in that satanic tome into my teen angst belief system. I did not strictly adhere to the principles of Satanism. I was, after all not looking for concrete answers concerning the world in which I lived. I was not searching for an adversarial code to live by, but I was fascinated with Satanism’s exaltation of the carnal and its sense of dark glamour. I also enjoyed the simplicity with which Anton LaVey approached ritual magic.

This approach allowed the witch or warlock to realistically perform black magic without having to travel to distant lands in order to gather rare ingredients for some ancient folk spell. I gathered together some rudimentary ritual components and set up a small satanic alter in my bedroom. Now, I had been engaged in a constant struggle with my worried parents since I was a child regarding my true interests and magical tendencies. There had been many times when I would find books or incense that I had hidden missing from their secret places. I had become proficient at keeping my obsessions and their bounty well hidden from the view of the people who were better off not knowing. My satanic alter was easily set up and taken down at will, and I housed my ritual supplies and implements inside of the marble topped, hard wood cabinet that became magically transformed when I desired. All I had to do was throw my shiny black alter cloth over the table, and viola it was now a portal of energy and a common meeting place for me and the powers of darkness. At this point in time I had no idea that affiliation with the popularly despised Church of Satan was possible, and I had no inkling that the Temple of Set even existed. I was a young, virile warlock bustling with electricity and I was more concerned with what my own powers could bring me in terms of lust and the satisfaction of my baser wants. I had a few friends with which to affiliate who had similar interests to mine, and this curbed any natural craving for contact with others. I was not organized in the sense that a mature black magician should be, but I learned to rely on the power of magic. At the drop of a hat I would mold a voluptuous waxen image and anoint in with my hot, freshly spent semen. I would write down my enemies name and seal it in a glass vial containing an assortment of undesirable elements. What kept me hooked and moving forward on the path of sorcery was that things would happen when I worked my

spells, often in unexpected ways, but things would happen with enough regularity to strengthen my beliefs and even cause me to develop a greater respect for the powers that I was youthfully tampering with. It began to dawn on me that there were highly intelligent forces behind the appearances of everyday life and that these forces, when beckoned would respond without any hesitation at all.

I began to have dreams where I would find myself in ancient cemeteries and rotting old houses surrounded by an ever changing array of exotic entities. Tornadoes became a very common theme in my sleeping state, and eventually I began to keep dream journals in order to try and find some intelligible pattern of meaning in my nightly excursions. The practice of magic and my dreaming experiences led me to explore every avenue of occult literature that I could manage. I absorbed every book on witchcraft that I could find and eventually discovered the works of the great beast himself, Aleister Crowley. Crowley's "magick" was deeper than anything I had previously been exposed to. Questions that I had come up with were somehow answered in the context of his system. Of course! It was so easy to understand. Magic was the art and science of causing change to occur in conformity with one's Will. Everything we did as conscious beings was, in some way magickal. Through Crowley, I was introduced to other occult personalities such as Israel Regardie and Dion Fortune. This exposure was, of course how I became acquainted with the Holy Kabbalah. Here was an ancient mystical diagram of the secret workings of the universe. The anatomy of the body of God, handed down through the Hebrew mystics and reinterpreted by the most devoted and knowledgeable sorcerers of the time. I diligently memorized the Hebrew alphabet, and their correspondences on the Tree of Life and I began to take the practice of magick to a new level

where self discipline would help me hone skills of concentration and creative imagination. I bought and read every piece of Crowley's work that I could get my hands on. I also studied the Kabbala and sought self initiation through the system employed by the OTO. At one time I did have the fortunate experience of dating a gorgeous blonde member of that organization, and I was initiated to the degree of Minerval in New York City, but I was not yet at the point where I could make a solid commitment to such a renowned occult Order, and in time I lost contact. I dedicated my personal time to perfecting Crowley's pentagram rituals, performing basic yoga and attempting to familiarize myself with the astral plane. I delved into the Enochian system and memorized verses from Liber Al vel Legis. New age occult book stores were abundant at this time, and it was not difficult to befriend other like minded individuals while browsing through the newest editions. I had a small group of Thelemite friends, and we kept each other relatively busy discussing our thoughts on the Aeon of the crowned and conquering child and Aiwass.

There was, underneath the flow of my education in magic, the pervasive influence of a certain author that I had slowly become acquainted with over the years. When I was in high school, a friend had recommended a small paperback book entitled the *Teachings of Don Juan, a Yaqui Way of Knowledge*, by Carlos Castaneda. I read the little tomb, enjoying the talk about powerful brujos and corn sorcery, but somehow none of it really stuck. The one part of the work that eventually brought me back to Castaneda's writing was the segment where, aided by the "little smoke" and the guidance of Don Juan, Castaneda turned into a crow. It took years before I sat down and read a *Separate Reality* and *Journey to Ixtlan*. By that time I was ready to let go of some of the rigid practices that I



had relied upon as my magical foundation and began to open up to the possibilities experienced by Castaneda during his initiation into Toltec sorcery. I started to understand that to rely on absolute concepts in the realm of the Dark Arts was tantamount to active hypocrisy. The arch angels and angels of the Tree of Life had always and would always be there, perfect in their divine geometry. The Tree would go unchanged, as the spheres continually emanate their share of the omnipotent flux of divine will. The pentagrams would always be erected, and the circles cast to protect the magician from the winds that rage on outside, but at the end of the Aeon, nothing would change, least of all the lone wizard clinging to his wand and cup wondering where all the magick had gone.

Castaneda's books cannot be read once and internalized in the way that one would read a work of fiction, or even a historical biography. Each time I have read one of them new features of a strange landscape would emerge. Things that I did not see the first time would appear, as if my own awareness at the time of reading would cause new perceptions and realizations to become possible. The more I read and reread, the more the world of the ancient Toltec opened up and beckoned to me from a place far away and thousands of years in the past. I never became a Castaneda fanatic. I did not follow him across the country and attend his "tensegrity" seminars. In fact, all I really did was continue on my path, reading and rereading his work. Eventually I started putting into practice those things about which the Toltec seer wrote. At first I wanted the world of Castaneda's sorcery to open up to my beckoning, and with a little work I began to see concrete and pragmatic results. There are a few basic ideas which originate in Castaneda's work that I must acquaint the reader with before I can discuss Toltec sorcery's relevance to the Left Hand Path.

Carlos Castaneda was indoctrinated into an all inclusive realm of cognition entirely different from the one we are familiar with. He was acted upon by sorcerers who were intimately familiar with this other reality, and he was slowly groomed to the point where he could interact independently both in the sorcerer's world and the world of every day affairs. The sorcerers of this Toltec lineage maintain that one's perception of the world is only a description that has been handed down to them by their ancestors and social predecessors. Castaneda explains that from the minute we are born into this world, our perception is molded by the adults around us until one day it resembles the perception of those same individuals, our teachers. When we are children we perceive in a way that is almost alien to us as adults. We visually see in very different ways and we interact with the universe based off of our raw awareness. As we grow, we are coached to perceive the world in concrete terms that have been established within the accepted social milieu. For a child, a boulder becomes a boulder when the child accepts it as such. Up until this point, a boulder is a sensory adventure. When we give something a name and learn about its most humanly relevant qualities, we then have a tendency to group it together with other things that resemble it, and to categorize it according to how important it is to us. This is the social part of perception that Castaneda talks about so much.

You may now be wondering what this has to do with the Left Hand Path and sorcery in general. Well, by the end of this chapter I promise that it will become clear. The key to our perception is also the key to our power. The Toltec sorcerers, through their practices discovered that in order to make real changes in the world and in ourselves, we had to first shift our perception away from the description of the world into which we had been indoctrinated from

our birth. These doctrines are highly relevant to the practice of modern chaos magic as introduced to the reading public by Peter J. Carroll. They spoke of a realm of activity called the "second attention," where all that we did not immediately perceive existed independent of our human knowledge. Practically speaking, the second attention is everything that exists in the multi-verse that we normally do not have the capability to perceive directly.

When I was a child, I had a keen interest in all kinds of art. I could always be found engaged in some type of creative act whether it was painting or fabricating something out of junk that I found in the garage. I still remember something very interesting about my acts of creativity as a child. During art class in school I would often become so involved in the project that I was working on that everything else around me would disappear. I literally remember the sounds of the other children and the classroom fading out to somewhere far in the background. I can remember that my body would feel almost rigid and that time would seem to speed up to an astonishing rate. When the class was over, I would have to take a few minutes to adjust back to the regular classroom environment. It was almost exactly like waking up from a deep sleep, as I would have to stretch my body out and let my vision adjust to the commotion around me. I understand now that I had been somewhere else. My concentration had been total, and I was wholly engaged in one single act. As we grow up and the concerns of the world become our concerns, this sharp ability to focus our awareness seems to disappear little by little. I have studied children, and they all have this capacity to concentrate completely on what they are doing. As we age, we are socialized to expect some type of reward for our actions, and we lose the ability to play and interact as children do.

There is something very interesting about this type of concentration we have and experience as children. It is total. Time not only seems to fly, it does fly and this demonstrates the fact that time is the perceivable byproduct of attention. Time is perceived to flow according to the quality of attention of the perceiver. When grown-ups experience this type of one-pointed attention they either forget about it or call it meditation, and the reason that we do it naturally as children is because we are not yet filled to the brim with social worries and concerns. We are born with this capacity to concentrate because it is essential to our well-being. The question is why do we so easily lose this ability as we get older? Every day, as we grow, our minds and in turn our energy become less and less our own.

The essence of the Left Hand Path is individuality, not absorption. I do not want you to confuse the Left Hand Path concept of individuality with the human compulsion of self absorption, or self importance. Every time we adopt and internalize one of our parents or society's beliefs about the world as our own, we limit our future ability to perceive in a freer manner. We begin to interpret the world in terms of a set social and perceptual consensus. What do I mean by this? I mean that the whole of our reality is structured on principles and ideas that we have agreed to, or have been forced to believe in. If our parents felt that a person's worth stemmed mostly from how much money they made, we more than likely will adopt this belief as our own, and it will exist at some level of predominance in our awareness. The Toltec sorcerers understood that we were taught what to perceptually emphasize, and in turn what to perceptually value. Therefore, what we place emphasis on becomes the confines of our reality. All else is skimmed over and fades into the background. This shadow realm is where our true power

lies, waiting for us to beckon it. This Shadow Realm is the second attention, or what we call the Nightside.

I do not want to go too in depth with the works of Carlos Castaneda, but I must make it a point to say that they will only enhance ones understanding of the basic premises which I am acquainting you with. The sorcerer of the Left Hand Path seeks to constantly reinforce their mind, struggling towards the ideal of immortality and avoiding absorption or 'at oneness' with the universe. The Toltecs understood that when we can learn to realign our energy, which is usually directed towards upholding our view of the daily world and the social presentation of the self, we can use this extra energy to perceive in completely new ways. Of prime concern to the sorcerer is redefining the everyday world.

The Black Magician strives for a type of immortality, and through intentional shifts in perception we can continually redefine, and thus re-energize and re-enhance the boundaries of what we are and can become on several levels. Despite what many left over occultnicks of the watered down new age era are saying with regard to the existence of the two distinct magical paths of attainment; the Right Hand Path and the Left Hand Path, they do in fact exist. Many are now claiming that there is no such division, but I must ask these philosophers how they can possibly deny such a separation. This difference exists in everything that we know about the world and in nature. The sorcerer of the Left Hand Path seeks to isolate themselves from the tides of dissolution and depletion that continually sweep over all humans. The magician of the Right Hand Path strives to achieve harmony, and thus absorption into 'the flow' of the energy of the universe.

Left Hand Path sorcery is geared to fortify the body and mind of the sorcerer, bringing them to levels of energetic existence where they can best resist this natural force of entropy. This includes practices to slow down the normal ageing process, alternative ways to define and experience death and methods for gathering and storing an abundance of prana, or life force energy. The Toltec sorcerers became masters in the realm of achieving this immortal state, and the methods that they used are both easy to employ and powerful in their effects on the adept. As I said, I am not a Castaneda fanatic, but a good Black Magician should know how to siphon off the best ideas and practices from any magical system or set of beliefs. The Toltec tradition abounds with such gems, and I must give those sorcerers their due before adapting their hard earned gifts to our own purposes as adepts of another path and another time. My advice is this, read this book and if you are not familiar with the works of Carlos Castaneda, start to read them as well. If you get hooked, great, If not then simply use them as foundational material with which to feed the Black Flame that burns within. This flame is inconceivably strong, and it requires constant feeding. As ladies and lords of the Left Hand Path it is our pleasure and responsibility to feed this fire with the best of all things. This is just another part of our ongoing prerogative to fight mediocrity in all its forms and to strive to become that which does not occur naturally.

There came a time, after years of putting Toltec principles into practice, when these concepts began to resonate strongly with what I had learned about black magic and the Left Hand Path. Toltec sorcery gave new life to everything I had learned about the dark side of Initiation and it also opened doors to understanding Left Hand Path sorcery with a new type of depth. There is a world of difference between reading and understanding a principle

of magic, and actually experiencing the effects of sorcery in the objective world. Fusing together my earliest knowledge with the fundamentals of Left Hand Path sorcery and the techniques of the Toltecs eventually allowed me to discover far reaching power outside of the ritual chamber, and to put into practice that which is usually only fantasized about.

In 1996, I began a correspondence with the Temple of Set, and subsequently applied for membership. It was by no means an easy application process and I had to give the Temple of Set mature and intelligent reasons for my desire to join. After about five months, I was accepted as a Setian, first degree and I started to look for the geographically closest group of Setians with which to interact. As many of you probably already know, the Temple of Set is broken down into smaller groups called pylons, much as the early Church of Satan was broken down into grottos. A pylon is a group of Black Magicians who are headed by a third degree, Priest of Set. Each pylon has its own name and characteristics, as well as special purposes to which they may devote their time. Some Pylons meet regularly at certain locations throughout the world, while others exist almost entirely at the level of digital and long distance correspondence. With the help of the temple, I found a pylon located about six hours away from me on the east coast of the United States. I made contact with the priest that headed this pylon and made arrangements to meet with him.

After our initial introduction to one another, both myself and the head, or sentinel of the pylon felt it would be beneficial for me and the group if I were to become a member, and begin attending the Pylon's monthly meetings held at every full moon. My experiences with this magical circle were instantly rewarding. I now had

others with which to interact on a level totally removed from the tedious grind of the mundane. I spent most of 1996 and 1997 reading Temple of Set literature and learning about its Left Hand Path philosophies. Central to the Setian view on initiation and magic is the concept of Xeper, pronounced 'Kheffer'. Xeper is an "Egyptian hieroglyphic term" which means "to Become." It implies a state of the continual evolution of the individual in accordance with ones intent towards their "own divinity through deliberate exercise of the intelligence and Will." As I came to understand it, Xeper was the process whereby the individual sorcerer constantly recreated themselves, thus strengthening their consciousness and reinforcing their individual will. By relating to Xeper as an Aeonie word, I adopted a cosmology in which I could be continually reborn. I was sensing the essence of immortality through the concept of eternal becoming.

From the perspective of a practicing Black Magician, simply acknowledging the philosophical side of being a Setian was not enough, and this is where I began to see the pragmatic advantages that could be achieved by putting the techniques of Toltec sorcery to use. Toltec sorcery proposes that ordinary awareness is constantly reinforced by the social conditions that the individual is forced to partake of on a regular basis. This, of course occurs as the result of social pressure. The Black Magician of any creed is someone who has made the conscious decision to oppose this pressure. If any features of a person's habitual environment are altered, then the individual's perception is also altered in order to adjust to the change in their surroundings. This occurs no matter how minute the environmental disturbance. When the change occurs too quickly and in too dramatic a fashion, then mental imbalance is often the visible result. On a daily basis this process takes place in an almost



unnoticeable manner. The average person seeks to stabilize their reality and to avoid perceptual inconsistencies at all costs. Any deviation away from the ordinary puts the individual's cognitive integrity at risk. This looks, on the surface, as if it should be avoided at all costs. The average human being is consumed with the task of selectively finding those things in the environment that reinforce their normal way of perceiving. Those unknown factors that lie outside of consensual reality are denied as a normal aspect of our instinct to survive. It is an automatic reflex that must have developed as a survival mechanism during the evolution of human consciousness. The Black Magician is one who, in soundness of body and mind approaches the abyss and bravely immerses themselves.

The basic philosophies of the Temple of Set served to help me build a larger edifice, wherein I learned to employ certain practices that lead instantly to states of awareness different from what I had been accustomed to. Set, is among other things, the god of the borderlands. These borderlands represent the boundaries of the Known. Set is also the god of foreigners, or those that are of the Unknown. The interplay between these two ideas suggests that Set, Lord of Darkness, is a deity that is responsible for the expansion of the boundaries of Awareness and knowledge. Set, as god of the non-ordinary is the patron of those of us who seek to approach the unknown while retaining their individual consciousness.

I came to use Toltec methods for the expansion of awareness because they are relevant no matter what kind of black magical work is in progress. The basic formula is

the same; non-ordinary circumstances result in the expansion of awareness through non-ordinary perception. Black magic is only possible when the sorcerer's personal limitations are transcended and replaced with experiences that reinforce the ability to self actualize. Black magicians seek to become the ultimate self-actualizers. Black magic is the active means that the sorcerer utilizes to expand their scope of activity, thus making it possible for change to occur in the objective universe. To the average person, or magician of the Right Hand Path, black magic is seen as evil because it is the act of deliberately changing the self and one's environment in order to oppose the limited confines of the social/energetic consensus. This is the expansion of the boundaries of what is thought can normally be perceived, and what is typically thought can be experienced and achieved. This is the ultimate in thinking outside the box, and thus a danger to the established social order. Sorcery has so often been thought of as evil primarily because it is supposedly employed for purely selfish reasons, and this is absolutely true in that the sorcerer must renounce their support and pursuit of mediocrity in order to break through the confines of normal reality.

As is typically the case with most occult organizations, eventually personalities got in the way of progress. I left the Temple of Set in 1999, mostly due to the confusing misdirection of a member of its priesthood. I want to say that the odd behavior of this Priest of Set was in no way representative of the Temple as a whole, or its priesthood. The work that I was exposed to during my ToS years

helped me immensely, and the body of knowledge that the Temple of Set has produced is still highly relevant and applicable for the beginning and advanced Black Magician. Even today I constantly refer back to such works as the Crystal Tablet of Set and the ongoing Scroll of Set. The contributions that sorcerers have made to the TOS since 1975 have provided us with a magnificent bulk of Left Hand Path arcana that is highly unique in occult literature.

Before my formal departure from the Temple of Set, the coauthor of this work, who I had met courtesy of the pylon that I had belonged to, and myself decided to start a pylon of our own. We had similar interests in the realm of black magic, and had come to resonate sympathetically with an Intent that had a texture and feel all its own. Our pylon instantly attracted a few members from different locations across the country, and we soon published our first formalized journal for circulation within the ToS. The Pylon of the Voltigeur came into being in order to aid the interested Setian in their search for new areas of Black Magical exploration. As the co-creator of this small group, I felt that it was my primary obligation to actively oppose the element of stagnation that one is bound to confront as an Adept of the Left Hand Path. The guiding principles of this pylon were formulated based off of the understanding that a Black Magician needed to be in a constant state of willingness to transcend their own limitations. I reprint here a section of the *Journal of the Silver Twilight* which provides a more detailed account of the direction that the Pylon of the Voltigeur was heading in.

“The term Voltigeur was not something I just fancied and decided to use because the general ideas surrounding this obscure term seemed stimulating and mysterious.

The term Voltigeur is a word used in Haitian Voodoo to describe a sorcerer that uses black magic. Voltigeur is synonymous with the term Bokhor. A group of these Black Magicians are called a Column, and are renowned for their highly questionable activities. They are usually bound together in secrecy by criminal acts and also by what is called in Haitian Voodoo as the taking on of a “hot point” or a “point chaud.” The hot point is actually a spirit or type of conscious entity that is bound to serve the sorcerers under certain agreed upon conditions, and is usually represented by a physical object or talisman of some sort. The hot point is only taken by those who intend to use it for black magic and by those who don’t mind feeding it with whatever it requires. This can include even human blood. In Haitian Voodoo a hot point can be bought or sold.”

I must add here that a Black Magician in Voodoo is considered one who “works with both hands.” This means that they work with and serve both spirits of light and those of darkness. This distinguishes them from Voodoo priests who only work with entities of a more lawful and benign temperament (cool points). A Voltigeur or Bokhor accepts monetary payment for their sorcery services and does not care about the source of their power, only that it is effective and fast.

My second source concerning the term Voltigeur comes from the works of the much scoffed at Kenneth Grant. Grant defines Voltigeur as;

“a term used by black snake cultists to denote the leapers or vaulters on the reverse side of the Kabbalistic Tree of Life. The tree-frog (or frog-bat) is their especial totem and it defines their formula as pertaining to Hecate, whose zootype is the frog of toad.”

The Voltigeur functions almost exclusively in relation to the reverse side of the Tree of Life. Some degree of Kabbalistic learning is necessary to comprehend the Tree of Life model that I am referring to here. The initiate who is working on the Tree of Life proper may progress along its Paths in a linear fashion, taking in and experiencing one Path or Sephiroth at a time, and in sequential order until the Right Hand Path Initiate reaches what is known as the grade or level that corresponds to the degree of Exempt Adept in the system of the OTO. It is at this point that the Right Hand Path Initiate either totally complies with the idea of a universal will and submits their very identity to this will, or instead they retain their individuality only to be born out of the Abyss and emerge as a Black Brother. The Black Brother is born onto the reverse side of the Tree of Life at the point that is known as Yesod on the Right Side of the Tree. This state of being is called the "place of transmission," and is where the Pylon of the Voltigeur originates. This is where the human journey ends and the non-human begins.

Part of the way in which the Voltigeur seeks to handle perception is to regard any frame of mind as an all encompassing world, or energetic state of existence. The Voltigeur is a vaulter precisely because they regard each perceptual mode as a platform of consciousness from which they strive to leap from to the next perceptual context. The Black Magician seeks to emulate an agreement with these social conditions while their lack of self reflection and refusal to invest energy in the prevalent social consensus allows them to constantly and secretly pursue an alternative agenda. Black Magic is that agenda.

The applications of these principles of resonance are of prime concern. When the vaulter finds they exist in one mode to the point of over saturation, it is then that they

begin to resonate with particular features of the next world yet to be experienced. This process may be likened to causing a tuning fork to ring by holding it close enough to one that is already ringing. When enough resonance takes place, then residual energy is built up and a leap may be executed. These leaps can be great or small, depending upon the Black Magician and their former perceptual condition.

Departing from traditional religious-magical degree structures, the Black Magician of the Left Hand Path has approached the matter of initiation from a fresh perspective. The Tree of Night is the Shadow, and therefore it has been conceived as being turned upside down. The initiation of the dark sorcerer is based completely on a foundation of Left Hand Path philosophy. This is why the degree structure of the Left Hand Path is almost unrecognizable from a traditional perspective. The Black Magician does not strive to achieve a transcendental communion with the forces that they engage themselves with, but instead they seek to tap into, use and strengthen themselves with these powers. Most initiatory systems to date start with the novice being placed in a probationary status in regard to the specific magical or religious order in question. This is the exploratory stage where the new initiate is exposed to the outer expressions of the organization, while the organization itself assesses and scrutinizes the beginner. The Left Hand Path is manifested to challenge the initiate in uniquely personal ways, while retaining enough uniformity of practice so that every individual can benefit. For the new Black Adept, action is the key to attainment. Once again, the ancient Black Magicians regularly performed extraordinary feats of sorcery, and they did this by doing, not by speculating or projecting their hopes onto the objective universe. The Adept of the Left Hand Path goes forward into a sea of the

unknown, knowing that they will struggle to maintain their bearings in the dark Tunnels of Set. For the Black Adept, things are expected not to always make sense. The antinomian current dictates that once an energy pattern or set of beliefs becomes outmoded, then the resulting stasis must be rejected in favor of new areas of potentiality. The Black Adept has taken a vow to avoid stasis and to plunge head long into the Land of Nod without the reassurance or comfort of the Known. The sorcerer takes their accumulated power and knowledge and brings it into the shifting desert of shadows, where they transform the Unknown emanations of the universe at large into perceivable, concrete realities.

Most Initiatory systems, even those of the Left Hand Path persuasion seem to be structured around levels of attainment that focus more on the subjective, individual experience of the initiate. A consensus in these systems revolves around ideas pertaining to interests of the organization in question, or the particulars of the magical system that the organization primarily relies upon. The Initiates of the Nightside emphasize the linked consensual experiences of each sorcerer and how these experiences lead to agreed upon, actual results. What many initiatory systems lack in practicality, the Voltigeur has consistently striven to remedy.

The essence of our individuality as Left Hand Path practitioners is strongly connected to our ambition and drive as self-actualizing, creative beings. Each Nightside Power Zone has, at its core, a set of practical attainments set out for the Black Magician to accomplish and master. This is in conjunction with units of fundamental Left Hand Path teachings and philosophies, as well as exploratory topics of varying complexity. Individuality is not only strongly encouraged, but watched for and care-

fully nurtured by each initiate's sorcery elder. The degrees of the Nightside are not places for the disenchanting student of the occult to hide from the world, but Shadow Power Zones that allow the sorcerer to interact intimately and effectively with the daily world, while remaining essentially and energetically separate from it.

The Bokhor is one who has mastered the elementary fundamentals of dwelling within the Tunnels of the Nightside and they are concerned with discovering the reality of their double nature. Bokhor practices include keeping a dream record to enhance dream recall, finding and utilizing dreaming objects and dream shapeshifting. The Bokhor is also dedicated to exploring and developing the sorcerer's relationship with inorganic beings (i.e. Loa, Orisha, deities, etc.) through the use of ritual and magic. The yoga of the Bokhor is that of the Path of Devotion. This is Bhakti yoga, which concerns itself with the adherent's devotion to particular deities.

The Bokhor is a specialist who has already matured in the arts of sorcery. They know what kinds of magic works best for them, and they perform this magic with real, concrete results. Through the practice of lesser and greater black magic, the third degree becomes intimately acquainted with a concept that the Toltecs referred to as Intent. They spend their time during this degree refining magical practices, conducting research for themselves and the order. The Bokhor works with both hands, meaning that they have transcended the need to define their work in terms that have either a positive or negative value. The Bokhor will study and document the living connection between their magical practices and their dreaming experiences and practices. Sigil magic, the creation of servitors, magical invocation, spirit possession, shamanic divination systems, witchcraft (brujeria) and ceremonial



magic are a few of the specialties of the Bokhor. The major task at this level of development is for the sorcerer to begin molding their everyday world into a work of art that is a result of their own power. The Bokhor unites the energies of opposites, and with this comes the understanding that the magic they perform is the Not-Doing of the everyday world. The Bokhor's Not-Doings are the elements of the basic foundation for their future success in dreaming. Set in the Voodoo form of Met Kalfu is the patron of the Bokhor and they have an intimate working relation with this dark manifestation of Left Hand Path consciousness.

The Black Magician's immersion into Nod begins with the basic acknowledgement that our world is held together by our every day actions and thoughts. These ordinary endeavors can be thought of as the doing of the average person. Our doing in thought and action keeps the Assemblage Point, and thus our perception stable and uniform. It is the sorcerer who seeks to uproot the Assemblage Point from its customary position, and this is done by treating the most predominant features of our every day worlds in the most non-ordinary of ways. To begin with, each sorcerer becomes slowly capable of acting within two separate and distinct paradigms. The first is the paradigm of the average person, where life and death are set, predictable events, old age is an inevitable decline in physical strength and prowess, and sex is an all powerful driving force. These are just a few of the normal, everyday chunks of cognition that the average person takes for granted, and the path of the average individual has an eventual end that is just as average. All our regular energy is normally employed in keeping the boundaries of our world intact. This is an extremely consuming affair, and those individuals who stray from the safety of the herd are considered outcast. There are very good reasons for this

The Sorcerer knowingly decides to treat ordinary reality in non-ordinary ways, and the effect that this has is a gradual movement of the Assemblage Point, as well as the expansion of the sorcerer's subjective/objective Nightside. Let's take the realm of sex for example since it is such a consuming area, energetically speaking. We seem to most often find ourselves as being subjected to our sexual desires, as slaves are subject to the whims of their masters. We let our fantasies and urges dictate the course of our lives to a great extent, and when we wind up at the doors of despair, we say that we did it all for love.

The true sorcery challenge is to treat sex in a new and non-ordinary way, thus liberating the static energy flow that sets in as a result of normal sexual activity. To treat sex in a non-ordinary way, we begin by thinking of it in terms of energy. Sexual thoughts and acts have great power, and tremendous energy is used when engaging in them. Therefore, in order to begin using this energy for new endeavors, we must save and store our sexual energy. We come to treat sex as a powerful act that can be used for much more than procreation. Sexual energy is the basic foundation for the building and harnessing of the energy body, or dreaming double. Without sufficient sexual energy, dreaming power is made extremely difficult.

I have personally found that long periods of sexual abstinence are excellent for the physical body, and that sexual expenditure dedicated to acts of dreaming are made much more potent because of such abstention. The propagation of our species is the number one evolutionary prerogative, so it makes sense that countermanding our reproductive instincts will allow us to pursue other, less human endeavors. Dedicate your sexual energy to a higher purpose. Create a special chamber, completely devoted to

dreaming and sex magic. Set aside full moons for acts of sexual sorcery, and in this way you will begin tapping into that Shadow of something that we all eventually take for granted. The fact is that, when sex becomes boring and routine for us, it fails to alter perception and this means that it fails to move the Assemblage Point.

Nightside sorcery begins with the non-ordinary handling of ordinary awareness. The specifics of Voltec sex magic will not be discussed here, as they are reserved specifically for the members of the Order of the Voltec, but I think that I have created quite a clear picture here of the various possibilities.

Dreaming was one of the major endeavors that led the ancient Toltecs into the Unknown, and that is something that has not changed much over the many years since their reign. The average, ordinary individual treats dreams as nothing more than the strange disconnected thoughts that we have while we are asleep. Most people either have great difficulty remembering their dreams, or they cannot remember them at all. How the sorcerer treats and relates to dreams is a perfect example of a major Not-Doing. For us, dreams are real events. Granted, they are not events as we have come to know them throughout our lives, but they are genuine occurrences that take place at another level of awareness. Treating dreams in a way that is diametrically different than how we are socialized to treat them, leads us into the actuality of their true power and purpose. Dreaming takes on a new depth.

How do we begin? Well, first of all we must treat dreaming as a non-ordinary sleeping situation. In the writing of Carlos Castaneda, we discover the essentials of “setting up dreaming.” The sorcerer is advised to have a special place set aside specifically for sorcery dreaming,

because this automatically sets the intent of non-ordinary dreaming into motion. Sorcerers can build coffin like dreaming chambers, or fashion one out of a very small room in their dwelling. This place is intended for the practice of dreaming and must not be shared for any other purpose. The whole point of the maneuver is to focus and trap the second attention (non-ordinary awareness.) Our dreaming sorcery comes alive when it is given a purpose, just as do many of our hidden faculties. It takes extreme action and commitment in order to break into this unused flow of energy. This is one major area which differentiates most individuals who embrace a shamanic world view from the Black Sorcerer. It is within our understanding and experience that it takes dramatic and sustained action in order to reach the Nightside. It takes even more action to immerse ourselves therein. This is where most magical schools of thought fail. They either stay at the level of philosophical and abstract musings, or they focus on pre-established rituals and routines to the point of stagnation.

We actively seek to cultivate our own non-ordinary relationship with awareness and energy, and to this end we begin treating ordinary reality in non-ordinary ways. We transmute our sexual desires into the Intent of the dreaming double, and we turn our sexual acts into powerful processes that give this intent the necessary energy to become self sustaining. The dreaming double feels this strange disturbance in one's normal energy flow, and acknowledges it by allowing us to experience our daily awareness in the depths of dreaming. The acquisition of power is achieved when the sorcerer finally experiences the reality of this kind of dreaming, as well as other non-ordinary perceptions that are a result of their efforts.

For the sorcerer, the most significant shifts of the Assemblage Point are self induced shifts caused by a willful and intentional change in their own frame of mind. An example of this would be to intentionally step back from a given situation and purposely try to view it from a different perspective. Once the perfect frame of mind is achieved, then appropriate behaviors can be implemented in order to stabilize the Assemblage Point on its new position. If you are having a difficult time in your career of choice and your attitude has deteriorated to the point of misery, try assuming a totally new perspective. Instead of talking about your woes to fellow coworkers during lunch, intentionally talk about their interests, or speak only of the productive things that are going on. Now, I realize that this sounds like a formula for a self help manual, but the fact is that through this active re-emphasis, the Assemblage Point will move and new, potent energies will be at your disposal.

The first and most practical steps towards power are the achievement of a fluid state of being. Such mental and behavioral alterations, when performed intentionally will have a remarkable effect on your entire being. You will transcend what it means to be human and begin to comprehend the vastness of creation. Another pertinent side effect of this magical fluidity is that one learns how to slow down the aging process to a near grinding halt. This is because once we come to truly embody the knowledge that who we think we are is nothing more than a point of view, then we start to grasp the actual control that we have in our self definition. This, of course extends itself to the physical level, and thus we become capable of continually moving our Assemblage Points. Old age and death are the end result of the permanent fixation of the assemblage point on one given spot for too long. Youth and vitality are the byproduct of perceptual fluidity.

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The  
Immortal  
Black Flame

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In the true spirit of the predator, we Black Magicians have taken that which we desire and have discarded that which no longer applies. That which we desire is that which works for us, that which strengthens us and that which is in our best interest at all times. These priorities have developed directly from the precepts of the Church of Satan and its basic philosophies. While we retain the seeds of the word of Indulgence within each of us, we must also acknowledge the essential changes that have occurred over time. These changes are a part of our evolution as those who have chosen the path of the outsider. There are those who have resisted such natural and unnatural transformations, yet this is usually a symptom of unrefined nostalgia, combined with a need to define the self in terms that cause a sense inflated importance.

The Diabolist has come to understand that inflated importance is not the same as Self Deification, and it is the antithesis of the true principles of Immortality. I have met many adepts and magicians over the years claiming an affinity with Black Magic and the Left Hand Path, but there have been so few who have grown beyond their own human need and compulsion to feel powerful in the face of a world filled to the brim with real challenges. Many of the would-be sorcerers that I have encountered simply chose the dark path as a very real way to avoid the demands of this world. Their sense of inadequacy drove them into the shadows, and there they cowered with others who had all learned the fine art of reinforcing their own contrived, bombastic elitism.

The fascinating thing about this common misapplication of Left Hand Path philosophy is that if it is understood in more sophisticated terms, the true spirit of the antinomian way can be seen. That original impulse that causes us to reject the mediocre ideals of the common person is the



spark that creates the first stirring of the Black Flame within. What begins as a desire to separate one's self from the trappings of societal expectations, eventually leads to a desire to affiliate with others of like mind. The Black Flame must be carefully nurtured very early on to avoid the development of an unjustified and false sense of grandeur. An individual does not become one of the elite by simply embracing what they believe to be the marks of superiority. They do not become more than human by mere affiliation with an organization that caters to their actual weaknesses and then promotes them based off of a cycle of mutual magical mental masturbation.

What is this elitism that the Church of Satan has always claimed to have special understanding of? With this question comes a myriad of other questions concerning the nature of what we, as creative beings should consider being the desirable qualities of a superior or elite people. Most would agree that good health and physical prowess should be among the more fundamental of these qualities. Few would dare to argue this point, but how many sorcerers and their like have you met that are at their own peak of health and living a physically active lifestyle? Many times, it seems that the pursuit of the black arts lends itself to the rationale that one may justifiably ignore such mundane issues.

The reality of the situation is that these types of basic issues are also the most important. Here is where I must agree with the Anton LaVey and the CoS. An out of shape, pasty, mid level office worker of above average intelligence, with no ambition to strive for any type of personal or professional excellence, has very little to offer the collective energy of the Left Hand Path. Now, take this same type of individual and inject them with a wholly unreasonable sense of importance and an interest in the

occult. The end result here is most often what we encounter as the priests and high priests of the dark traditions. These are people whose egos are so frail, that they are drawn to promises of power without the weight of any kind of responsibility for what they do. If you are desperate and clever enough, you too can eventually become a priestess or priest in any number of organizations supposedly dedicated to the Prince of Darkness.

This line of thought brings me directly to a few of the most important contributions made by the original Black Pope, Anton Szandor LaVey. *The Satanic Bible*, first published in 1969, is a living and historical testimony to the economic, social and spiritual state of the human race of the western world during that time. That book encapsulated the essence of the reality of the undercurrent that ran through American society from the roaring 20s all the way until this present moment. That energetic undercurrent was, and is alive. Its name is Satan, and its word is Indulgence. LaVey did not simply recognize the true carnal nature of humanity he perpetually lived in a reality where the shadows existed in the foreground of his perception. In an age when human interaction was dependent on the use of superficial social niceties, Anton LaVey became a spokesperson for the grainy, dark and truthful world that coexists with that of the every day. The Satanic outlook on life, espoused upon in *The Satanic Bible* naturally creates the conditions whereby certain questions must be answered. As the questions arose, so the American father of Satanic thought carefully considered, and answered them in turn. The apparent result of this is known as the Nine Satanic Statements, the Eleven Satanic Rules of the Earth and the Nine Satanic Sins. These basic written statements become actual guidelines for the Satanist and adherent of the Left Hand Path.

They are more than just suggestions for behavior; they are ways of viewing and relating to reality that, for the most part, cause a continued shift in perception for the Black Magician. The nature of this alteration is based on the fact that the Satanic stance is constructed to oppose the established social norm.

The 'Eleven Satanic Rules of the Earth' are incredibly akin to the stalking principles of the Toltec sorcerer, in that they prescribe special behaviors geared towards helping the sorcerer achieve the best results in any given situation. Rule Number one states "Do not give opinions or advice unless you are asked" (LaVey, 1967). This rule plays off of the all too human tendency to disregard anything that does not involve the self. LaVey understood that people's concerns basically revolved around their own lives, worries and passions. He studied human interactions and then applied his findings in order to achieve observable results. This Satanic Rule resonates perfectly with the Black Magician's understanding of the importance of conserving personal power. Why waste your energy giving advice and opinions to beings who are actually asking this of you? Let's face it, most of the time, when people are complaining, they don't want or expect any real substantial feedback from us. Dale Carnegie gives us extremely valuable insight that applies directly to this principle in his book *How to Win Friends and Influence People*. Carnegie illustrates several effective methods to use that will "make people Like you," (112) my top favorites being..."Be a good listener. Encourage others to talk about themselves," "talk in terms of the other person's interests," and "make the other person feel important-and do it sincerely" (112). This is Lesser Black Magic at its best, and certainly worth adding to the Voltec sorcerer's personal arsenal. LaVey's rule number two, "Do not tell your troubles to others unless you are sure

they want to hear them,” is a perfect follow up with rule number one, and another gem of black magical psychology. Rule number eight states, “do not complain about anything to which you need not subject yourself.” This Satanic Rule of the Earth mirrors the principles of sorcery warriorship, as derived from the writing of Carlos Castaneda. Human beings waste enormous amounts of precious energy reflecting and complaining about conditions that they have either created themselves, or simply need not subject themselves to. Living with this state of mind implies senility.

We are the architects of our lives, and the sorcerer has taken an oath to push this realization to its most unnatural limits. Complaining about one’s predicaments, while taking no action to change them is tantamount to self imposed slavery. This is the ultimate expression of accepting no responsibility for one’s life or actions. Needless to say, this is the typical modus operandi of the Right Hand Path adherent. It is the mentality of the herd, and is absolutely vile from our perspective. The sorcerer of the Left Hand Path can strongly sense this mentality in others, almost as if it were a poisonous stench that only they can smell.

The ‘Nine Satanic Statements’ make their appearance on page 25, of the Avon edition of the *Satanic Bible*, just before the ‘Book of Satan’. This Satanic set of philosophical points of departure from what many would consider to be the basic beliefs of LaVeyan Satanism. Statement number one reads, “Satan represents indulgence, instead of abstinence!” This exclamation automatically sets up the perfect conditions for a most devious trap. The Left Hand Path Initiate, who fails to understand the nature and virtue of true, balanced indulgence, will inevitably fall prey to one of many

potential pitfalls. When *The Satanic Bible* was first published, this statement alone became one of the most misinterpreted parts of the newly emerging satanic movement. Because of the inherently rebellious nature of those individuals who chose to embrace this long awaited socio-spiritual rebellion, the indulgence of Satanism became a most convenient excuse to engage one's senses and carnal desires to the point of self destruction. This was also very true of Aleister Crowley's catch phrase, "Do What Thou Wilt Shall be the Whole of the Law." As we all know, self destruction is tantamount to sin for the Adept of the Left Hand Path, and thus seen as something that no awakened individual would consider involving themselves in. The theme of Satanic indulgence and its related ideas are alive and well for both the Modern Satanist and the Voltec sorcerer.

The theme of Indulgence as an almost Aeonie Word is the natural consequence of the evolutionary need to reject abstinence and asceticism as the only viable paths to attainment. Denial of the self, particularly the carnal self will, for most result in only delusions of spiritual grandeur and inflated self importance. The tendency when engaging in magical and mystical practices that have self denial as their main components is for the individual to believe that they are doing something that is "better" and more spiritual than their fellow beings. They elevate themselves to the exalted position of Adeptus Exemptus, and continue to engage in beliefs and behaviors that will only reinforce the illusion of divinity that they have worked so hard to create. The truly spiritual religions, most of which are shamanic, have always retained the idea that spiritual value is not something that can be determined or measured by the standards of humankind. For the true sorcerer, the smell and texture of the dirt beneath their feet is just as pure and holy as the most expensive frankincense, burning

in a censer of pure gold.

The Indulgence of the common person is the Indulgence of the Adept of the Right Hand Path. It is engaged in without thought, and used to fortify an ego that cannot understand or recognize real strength. The Indulgence of the true Black Magician is a purposeful interaction, done with a refined intent that has the momentum of sheer will behind it. The rest of the 'Nine Satanic Statements' are just as applicable for us today as they were for the Satanists of the 60s and 70s. The emphasis and application of these declarations may have evolved, but overall they are an important basis for the Adept of the Left Hand Path from any school.

What I consider to be the crowning glory of these Satanic insights and guidelines is called the 'Nine Satanic Sins' (LaVey, 1987). Here are nine manifestations of modern human thought and behavior that should be understood by every Satanist, or Black Magician. These are human weaknesses that LaVey wanted us to take an active part in opposing on a regular basis. My favorites include Satanic Sin number one, 'Stupidity', which refers to the kind of stupidity engendered by the mass acceptance of herd mentality and the unfortunate consequences of such abundant ignorance; Satanic Sin number two, 'Pretentiousness', which has become an epidemic in our society, primarily due to the continuing trend of lowering our human standards of excellence, and Satanic Sin number eight, 'Counterproductive Pride'. This is the primary affliction of mankind, and the seed of our potential demise. Counterproductive pride abounds in every human circle and endeavor. This is intimately connected to the illusion that we are immortal beings whose affairs are of the utmost importance in the grand scheme of things.

“Pentagonal Revisionism: A Five Point Program” (LaVey, 1988) “reflects attitudes which allow others to decide whether they wish to align themselves with Satanism or not.” LaVey Explains, “Each is necessary for Satanic change to take place. When asked what we’re ‘doing’, here’s the answer.” This five point program begins with an explanation of what LaVey refers to as stratification, the fundamental “point on which all the others ultimately rest.” This concept is the acknowledgement that human beings belong to a diverse spectrum of talents, potentials and innate strengths. The principle of stratification rests primarily on the belief that people are not really created equal, and that even if they are, somewhere along the line most of them succumb to the well established modern path of mediocrity.

The sorcerer does in fact embrace the idea of a natural stratification and we clearly see that western society has, for the most part become a place where the weak can thrive happily at the expense of the strong. Stratification is the ideal social result of any Left Hand Path philosophy applied to the outward world, however, the ultimate goals of the sorcerer who enters our conclave of shadows has little to do with our fellow women and men. As Black Magicians, we do often clearly see the way things should work, but it is the full time job of the revolutionary or the fool to make social change their personal business. The sorcerer stands outside time as we know it and the ultimate destiny of humankind hold less and less interest for us the farther we move away from the concerns and obsessions of the average person.

The fifth point of the program calls for “the opportunity for anyone to live within a total environment of his or her choice, with mandatory adherence to the aesthetic and behavioral standards of same.” This point, in particular is

of great interest to the Order of the Voltec. A good portion of our sorcery training is directed at the creation, establishment and sustaining of our own personal Night-side. This is our own hatch into the Unknown, and whether he knew it or not, LaVey was hinting at an extremely important principle in applied sorcery. In order to recondition our own personal energetic flow, a flow which is set into motion by our thoughts and is responsible for every facet of our lives, we must pull away from the heavy influence of the energetic consensus of our fellow beings. The creation of total environments would be an ideal way to aid in this reconditioning. We become what we think, and what we think is determined by what we have accepted in reference to the prevailing social order of the time.

Every sorcerer will be called to put forth their best effort at creating their own total environment. These are the basic magickal principles which allow the ritual chamber to work in that way that it is supposed to, but magnified to an extent that one's very essence and physical self will change as a result of their chosen environmental influences. We are first changing what we see and interact with on a daily basis. This causes a natural modification in our internal dialogue, which in turn continues to influence every other aspect of our being.

Since total environments have yet to become manifest in our present time, it is up to the ingenuity of the sorcerer to design, create, sustain and modify their own personal sphere of influence. I, myself practiced these steps for many years. In my own experience, simply living a nocturnal lifestyle automatically sets up the necessary preconditions for freeing one's self from the influence of the daily world. Living almost completely at night is not such a farfetched affair as it might have been a few



decades ago. There are plenty of career choices and vocations that actually encourage this lifestyle, but even if this schedule is a impossibility, much can be done to begin orchestrating dramatic environmental changes in one's life.

Our attention is a very mysterious aspect of our entire being, and in order for us to take the steps necessary to begin the process of actual, fundamental change, we must nourish and develop an ingrained understanding about how awareness and attention function. In completely understanding our past experiences we will come to comprehend how and why our consciousness has developed as it has. These principles are the foundation of Voltec sorcery, and they can be applied to induce any kind of change that we deem necessary in our lives. We are fluid beings and we are capable of staggering changes. The principles and concepts of need fulfillment, understanding our past history and the mechanics of awareness will lead us to a fresh comprehension of what it means to be human and what it means to be alive.

We all want a maximum control over our lives, and this is possible. No one wants to sit on the couch all day and do nothing while their hearts yearn to go through walks in the mountains or sky dive from a plane. We all want the kind of control over our lives that we see successful people display as they master and climb to the top of their chosen vocation. We want to be able to stop saying "I'm gonna" do this or that and just finally do it! "I'm going to write a book some day, but the time isn't right," or how about " I really hate my job, I wish I could do music, or art or school full time." These are the dissatisfied grumbling of a person ready to transform. This is your cry out to the universe that says "I want more!"

There are millions of dusty books sitting on dusty shelves all over the entire planet and each one whispers its bit of truth. This is what keeps us searching. Every time we experience a little bit of the truth we crave for more. Hearing, seeing, understanding and feeling anything that originated from the truth is the best feeling there is. The truth does not excite feelings similar to any other thing that we know. The truth does not satisfy our hunger to possess things and people, it does not help us to avoid our true feelings about ourselves, but the truth satisfies something so deep within us that it leaves us feeling completely fulfilled and at the same time hungering insatiably for more. Truth alters perception. Altered perception is the reason I am writing this book. At a very early age I had an ingrained and intense interest in things not of this world. I had a great curiosity about different religions and also anything having to do with magic and mysticism. I don't know if I was born with these passions or if they grew out of my earliest experiences with religion. When I was very small my parents used to take me to what they called "folk masses." These were essentially Catholic masses held in a less than formal setting where a folk music choir and band would sing up-beat and inspirational songs of praise. I remember my father holding me up and hearing all the music while I watched people smiling. This was in the early 70's and from what I understand the folk mass quickly became a thing of the past. As I got older, my church experiences became those experienced by most Roman Catholics. Once a week we would get up early on the weekend, dress nicely and sit in church. Everyone was much farther away from each other than in the folk masses that I remembered, and the songs were sung as if nobody really knew all the words. Because I had experienced something far more appealing and lively to a child at such an early age, I think that I had developed a natural need for more. Not only did I need more out of my spirituality,

but I needed more from life in general. I have come to understand that part of our drive towards spirituality is fueled by our need to be creative and self-actualizing human beings who are in touch with nature and the mysteries of existence. We experience this need because we do need more. We need more out of our relationships, out of our environment and out of ourselves. This need is what drove me to seek out sorcery and the philosophies of the Left Hand Path.

My personal story is one of an individual struggling to self-actualize in a culture that is designed to stifle true creativity. I have spent decades studying everything from the Holy Kabbalah to the Eight Limbs of Yoga, and it was not until recently that I had begun to synthesize within myself these various systems in a truly Left Hand Path manner. Every system of mystical attainment has as its objective the conscious transcendence of the limited personality in exchange for what the psychologist Abraham Maslow called the “peak experience.” Sorcery itself is born of the peak experience, and leads to a practical understanding of how we can attain these experiences at will and on a regular basis. The difference is that the Voltec sorcerer seeks this cognitive peak in order to strengthen their individual will, as opposed to the traditional goal of merging one’s consciousness with some all pervasive super conscious being. The sorcerer knows that no such being exists, and if it does, it exists only in one specific mode of perception (or position of the assemblage point for those familiar with Toltec/shamanistic terminology.)

In whatever worldly situation you may find yourself, whether it is in the environment of a work place or a daily living situation, remember that these environments are manmade social constructs that have developed over

thousands of years of human evolution. You have two choices, the path of the ordinary individual, or that of the sorcerer (I am using the term sorcerer as gender neutral.) You need not carelessly surrender your vital energy to such fragile social fabrications, for one may function at an optimum level in relation to the social system in question, while still retaining one's true vitality and not handing over our precious life force to a system of beliefs that are not even our own. This leads us to a certain sorcery truth which cannot be avoided; human beliefs are upheld with our vital energy and without this constant vitalization, these beliefs will succumb to a kind of natural energetic entropy.

One of the first rules of applying the precepts of the sorcery of perception is not to expect people and situations in the world at large to be anything but what they are. Learn the rules of the game and perform as well as you can at a comfortable level in every social situation, knowing that the situation itself is only relative unto itself. The underlying reality of the matter is this; within a given perceptual syntax, the only things that will be applicable and relevant are those that belong to the same syntax. All relevant features of a given syntax must mirror the total syntax in order for it to be relevant. This is the key reason that we have come to automatically disregard the unknown itself. Everything that does not immediately apply to us is perceptually disregarded. Believe it or not, this served a very important purpose in our evolution. Our social constructs are, and have become even more so in recent times, arbitrary, manmade edifices that have less and less relevance and relation to nature as it exists.

Functioning well within a given social system of any society allows one to devote their surplus energy (saved through the initial non-attachment and emotional

investment to the predominate beliefs) to acting and perceiving in non-habitual and unaccustomed ways. Once you store up enough personal energy to see that the given syntax of any society is only relative to itself, then the perceptual pull, or attentional fixation of that given society affects the individual less and less. This, in turn, allows the sorcerer to perceive in a much broader way and in much more sophisticated terms. It also allows for the possibility of profound energetic changes on all levels including the physical. This is the greatest step in changing the human "condition."

One of the most powerful tools that you can use in this perceptual quest is the use of what I call power thoughts. This is a thought, or series of thoughts, that are geared to take you outside of yourself and shrink perceptual continuity of the self. An example of this would be to think about the reality of the sun in the sky. What is the sun really? A magnanimous spherical nuclear reaction suspended in space! Why should such a thing exist in the first place? This series of power thoughts creates a condition whereby the world at large instantly becomes deeper and much more mysterious.

When you refuse to take things personally, you separate the offendible, involved self from the fictitious social construct thereby liberating personal energy through lack of unnecessary emotional involvement.

The greatest amount of our energy goes into those things that we consider most important in our lives. Have we actually chosen these things consciously, or have we accepted them as "right," courtesy of immense social pressure? Let's face it, in today's world, you either make an effort to conform to prevalent standards, or you are pretty much on your own, if not completely outcast. The

sorcerer knows this unspoken rule and methodically separates themselves from the world of human affairs while still maintaining their fundamental integrity as a being.

Thoughts are made up of energy. Emotions are the energetic impulses that thoughts generate. We are living generators of energy. I will prove this to you now. How does the thought of an upcoming vacation make your body feel? Excited and filled with anticipation and energy right? How does the thought about going back to work the next day make your body feel? There is a difference and our very thoughts trickle down to shape the physical reality of all that we are. Hopefully this example does not apply to you and you have sculpted your life in a way that has lead you to an occupation that you absolutely love, or at least feel good about.

Perception is truly an all consuming affair, and it totally effects the body, mind and emotions of the individual. We perceive according to how we were taught to perceive by our parents and those people who in our youth, helped mold our perception. Perception is actually molded to fit a very specific shape, and that is the shape of the dominant perceptual mode in which we find ourselves. This is done through constant repetition, and failure to assimilate the dominate mode means varying degrees of social rejection.

All the things that we believe or think are important eventually become the predominant features of our perceptual landscape, taking the greatest amounts of our life force and reflecting back to us that which we call "our world." We make perceptual/energetic agreements with the world without ever knowing why, or that we are even doing so. We agree to invest our whole being in the social constructs designed by our ancestors whether or not those

very constructs are even still effective or applicable to our present development or evolutionary state.

A perfect example of this is the individual whose only motivation is to do those things in life that their parents have deemed worthy of doing. This person is, in all actuality not even living their own life. How do we change this? We have to redirect our energy and talk ourselves into change. It's very comfortable to stay as we are, but the end result of not changing is always the same.

The ancient sorcerers and shamans looked at all the elements of the world as having their own particular individualized energetic resonance and form of consciousness. They understood that everything in nature was actually aware at some level, even if that level did not resemble the awareness of human beings or even animals. Ancient people, especially sorcerers had very different perceptual settings than that of the modern person. In their world, communication with the elements of nature, or departed ancestors was something that occurred with regularity. Because of their experience of the world, sorcerers emphasized different elements in their field of operation, unlike the modern individual who only experiences the world in terms of a synthetic social code. For instance, ancient shamans would rather have taken their own lives than go against the advice of a spirit that appeared to them in a dream.

African shamanic society demanded that a constant harmony be striven for between themselves, the forces of nature, ancestral spirits and a host of other influences in the seen and unseen realms. Any sign of imbalance was obvious to these individuals, and always addressed before further de-evolution could occur. A sorcerer would indeed be kept very busy identifying and fixing the imbalances of

modern people. As a matter of fact, by definition according to the basic principles of sorcery, modern human beings are basically insane.

The whole principle which shamans and sorcerers use in reference to communication with other forms of consciousness is based around shifting perception. Communication takes place between two beings when they share a common perceptual language, or mode of perceptually relating. I am not just talking about verbal communication. Shaman found that if they altered their every day, normal awareness, they were capable of establishing a common ground with different types and qualities of consciousness other than human. They found a common perceptual syntax with the conscious elements that exist in the universe, particularly in the physical realms of the earth, and subsequently formed bonds with these aware nesses.

A tree to a sorcerer or shaman was not just a tree as we understand it. They had a different way of relating to things, particularly living things with consciousness. A tree to them was a complete and aware living entity, engaged in abstract activities that may or may not have been detectable to human senses. If you try and explain the cognitive make up of ancient sorcerers to a modern person, the explanation will fail to mirror the cognitive syntax of that individual, and they end up hearing nothing but nonsense.

They could also try to counter the explanation with something that does in fact mirror their native cognitive schema, such as current scientific explanations or relevant life experiences. Simply think about how earth shattering it would be if an alien civilization suddenly made themselves know to us. Think about how different we would



probably be from each other, and you have how different our current modern perceptual make up is from that of ancient human beings, and even more so from ancient sorcerers. Sorcerers handled their own energy and cognition and the energy of the world around them in an almost alien way to the way we do today. They handled reality more in terms of perception and energy, and their world was composed of features that would entirely elude us today.

As I have said in my other works, “reality” is a matter of perceptual emphasis and the Black Magician is one who takes control of the process of this emphasis by knowingly selecting things in their environment that lead to enhanced awareness and greater personal power.

All predominate systems in the world of the occult start the novice practitioner with basic practices that deal almost exclusively with gaining self control. Rigorous training in motionlessness, breathing and concentration are all advised to help the beginning practitioner hone their discipline, and later their Will. I cannot agree with this school of thought more. There is no potion that you can take to suddenly transform you into a master Black Magician and Lord of the Left Hand Path. This fortunately is gained through the most important aspect of occult training that there is. Self mastery. All of the most advanced sorcery practices in the Order of the Voltec and other remotely similar organizations begin with these basic drills. If you cannot sit still or visualize a red triangle, then honestly you have no business trying to evoke servitor spirits or walking into other worlds.

I want to truly emphasize one thing with regard to these statements. It does not matter what type of “magickal” system you decide to work with, as long as you are

actually sitting with yourself working on self discipline. Crowley's basic magick and yoga practices are a good place to start, and so is *Liber MMM* of Peter Carroll's IOT curriculum. Your perception will heighten and your awareness will begin shifting once you are out of your ordinary human comfort zone. Each practice, in itself is designed to give you strength and further control that will eventually lead to greater perceptual fluidity. This is the fluidity of the sorcerer and without this ability to shift perception; most of what you will be doing is nothing more than fantasy and mere mental masturbation. As every Sorcerer knows by now, new states of Perception lead us closer to energetic freedom and that these Perceptual states are a result of Shifting or Moving our Assemblage Points. But in this mess we call magic or the occult, there are 1000s of ways in which we can initiate such shifts/movements. Now we have to ask..."are all techniques equal if they allow us similar shifts?" The answer, as you will eventually learn, is "No".

Every technique or device used to help stimulate a shift ultimately effects that position of the Assemblage Point to some degree. It may not be a vast distortion and, in most cases, may not even be noticed by the untrained psyche, but it is not a "pure" experience of that particular position of the Assemblage Point.

I have realized, by returning to the same perceptual position using different techniques, that the very techniques, and even emotional states, install what I call Perceptual Filters. These "filters" do not make the Perception of that particular position inaccurate, however, they do change that Perception. This will become clearer through a short example:

Frater X wants to shift his Assemblage Point to the

Position of Yesod on the Tree of Night. He decides to initiate this shift by using a Sex Magic Technique. He does the work and successfully “Stalks” the Position of Yesod thanks to his command over his favorite Sex Magic technique. He is now Perceiving Yesod and, hopefully, making useful changes to the Shadow Self while there. However, his experience within Yesod will not be one hundred percent complete. He will only be able to perceive the portions of Yesod that are available through that filter (sex magic filter). Luckily, Yesod is a Position that is fairly accessible via Sexual Energies, so he may not notice the missing portions of this experience until he goes back using a different technique. Does this make his experience worthless? Of course not. But one really must be aware how these filters will effect their experiences or they might believe they have accessed more Positions than they already have. Yesod may seem completely different if he returns by smoking an herbal mixture, when, in reality, it is still Yesod just viewed through a different filter.

So what is the answer? Well, the Sorcerer has many different options regarding the nature of Filters. One approach is to view these Positions through as many Filters as possible and accumulate experiences within each Position. Another approach is to understand how the Filter is affecting the experience and be content with a portion of that Position. For a “complete” experience within each Position of the Assemblage Point one must access the Shadow Self directly. This is done through Dreaming or by passing through the Voltec Portal. Each way has its merits and its draw backs. But once the Initiate realizes the ins and outs of the situation, he/she can utilize the Perceptions that are accessible through a filter without falling victim to misunderstands regarding their experiences. It is up to each individual who travels this Path to

choose the techniques of triggering these changes for themselves, or else you would be perpetuating the problem of others forming your perceptual states for you.

You are at the verge of Infinity. Your Perceptions are NOT rigid or fixed. Now is the time for you to destroy all that has tried to destroy you.

-4-

Dreaming the  
Labyrinth of  
Penumbra

"They were not composed altogether  
of flesh and blood.

They had shape...but that shape was not  
made of matter. When the stars were right,  
They could plunge from world to world  
through the sky; but when the stars  
were wrong, They could not live.  
But although They no longer lived,  
They would never really die.

They all lay in stone houses in  
Their great city of R'lyeh, preserved  
by the spells of mighty Cthulhu  
for a glorious resurrection when the  
stars and the earth might  
once more be ready for Them."

- Old Castro

The Ancient sorcerers of the Toltec lines were the first known beings to discover and incorporate what has become known as the Art of Dreaming. The entire premise of dreaming as a part of the intricacies of sorcery is founded on the energetic realization that these sorcerers made in regard to the Assemblage Point, how perception in living beings is assembled on that point, and that when we sleep, that point of assemblage naturally moves from its habitual, customary position.

To understand the concept of the Assemblage Point, please refer back to page 27 . This section is gauged specifically for those Voltec Initiates of the third degree called Bokhor, residing in the house of Yith on the dreaming pillar of the Voltec tree of night. Advanced dreaming practices are in no way the result of a linear, cumulative process of self betterment as other attainable and practicable skills are.

Dreaming requires discipline, but of an entirely different order from the discipline of the craftsman or mathematician. This is the discipline of silent knowledge and the manifestation of will, two abstract features of the Nagual which manifest as inexplicable energy surges in Nagual's time. Understanding that time itself is the perceivable byproduct of an energy-generating organism's attention, we must come to the conclusion that our ordinary notion of times crumbles as soon as we begin handling awareness in terms of dreaming. Linear time is how the tonal keeps track of its own existence, but for the double there is only an energetic, constant and darkly radiant now. As soon as the Assemblage Point moves, time as we normally conceive of it, ceases. This understanding of time is essential when coming to embrace advanced dreaming practices.

It is due to the non-linear origin of dreaming that many feel they cannot move past a certain point in this inexplicable branch of sorcery, but the key here is the utter abandonment of one's expectations. Expectations belong to the Tonal, as does solidity and reason. We are dreamers and we find our home in the shifting sands and churning shadows of the uncertainty other total worlds. Through dreaming we arrive at the ability to move energy around us and alter the perception of other simply by beckoning to the dreaming body, wherever it may be while it dreams us into existence. It is my hope that you will read on and come to embrace the dreaming side of the Voltec Current as this is certainly a sure path to transformation. Dark and mercurial as our energy is, it does yield the most frightening results. The few who have crossed the threshold of the third degree in the Order of the Voltec have, unfortunately been as of yet, unable to contain and embody the essence of that state of flux on their way to immortality. It is my hope that this section of this text will be useful to those approaching the time when the Voltec current turns from a wonder into a poison; the poison necessary to burn away those calcified neural pathways and push the sorcerer through the next level where the dreamer and the dream are truly indistinguishable.



## **Gates of Dreaming**

I became a dream sorcerer in the official sense of the word one night after having read of the core technique for attaining lucidity in dreams in one of Carlos Castaneda's works. This was 1989, and the *Art of Dreaming* had not yet been published. I can vividly remember having read of this simple technique and then falling asleep for the night. During the course of a regular meaningless dream, I suddenly found myself looking at my hands which I had raised to the level of my face. I was astonished that this technique actually worked and tried to remain conscious in this dream state for as long as possible. The experience didn't last long at all, but I had experienced a completely new mode of perception; something very alien to anything I had ever experienced. Needless to say, ever since that first dreaming scenario, I avidly sought to develop a controllable, self-willed awareness at the level of dreams. All it took to initially experience dreaming was the simple insinuation that it was possible, and this came directly from Carlos Castaneda's work. This was the true beginning of my personal dark path into the Unknown.

It is true that the first gate of dreaming is encountered when one realizes that they are in a dream, yet retain the wakefulness of the ordinary world within the dream. This state is very unique in the dream state, and can best be called forth by setting up certain conditions in the sorcerer's waking life. These conditions are at first very simple and require nothing more than the sorcerer making a personal commitment to looking for a specific item while dreaming. I personally used my hands because it was suggested in the book I was reading at the time, but it can be anything that the sorcerer feels is always readily

available and relatively easy to call forth. Castaneda explains that he was instructed by Don Juan to find his hands because one's hands are always there. I also recommend the hands for beginning dreamers, and feel more intricate objects should be left for later, second gate practices as in all actuality, making desired objects appear in dreaming is truly a second gate practice. Why? Because to willfully change one element of a dream transforms that dream into another dream. This is the task of the second gate, which I will elaborate on shortly.

What essentially happens when one approaches the membrane of the first gate of dreaming is that they are beckoning the dreaming body to come forth and exert a degree of control. We are calling it with our intent, set up by our desire to find our hands. In other words, we are giving the dreaming body a linear, ordinary task. The dreaming body becomes temporarily excited by this because it is very unaccustomed to being employed in such a manner. Dreams are non-linear and non-ordinary, and that is the natural environment of the dreaming body. Giving the dreaming body a task sets it in motion and allows it to momentarily hold the energy shape of the human form. The true task of the first gate of dreaming is the consolidation of the dreaming body into a perceivable form.

Once the dreaming body can retain a specific dreaming position, then it can quickly move on to the task of isolating dreaming objects. Another method for arriving at and crossing the first gate is to become aware that one is falling asleep and to maintain consciousness as one descends into a dream. I have had several experiences that hint at this technique however, I usually get jolted awake as soon as dream images appear in front of me. This is a more difficult practice and is best done in

uncomfortable sleeping positions, with one's sorcery crystals situated between the fingers as is described in *The Art of Dreaming*. I will go into more detail concerning this technique later.

After I became adept at finding my hands and waking up in dreaming, I moved on to the task of isolating dreaming objects. It must be remembered that what one is essentially doing during dreaming is allowing the natural movement of the Assemblage Point to occur through a normal sleeping situation, and then capitalizing on this move by becoming aware at the level of dreams. The sorcerer is simply training their double to become fully conscious while holding another position of the Assemblage Point. The exercise of isolating dreaming object is in fact an exercise. It further pulls the double into shape while the dreamer perceives unfamiliar dreaming positions. I took the suggestions from the Castaneda text and sought to isolate between three and four dreaming objects to focus on. This exercise consists of first finding one's hands, then quickly looking at three or four other objects within the dream. Moving from object to object allows one to retain awareness for a time, but eventually the sorcerer will run out of dreaming attention and fall back into regular sleep. Understand that the dreaming body is composed of energy and handles the world in terms of energy. It is not linear and human in the way that we are familiar with, so these beginning dreaming drills are designed to instill some degree of discipline in the double, otherwise the double will quickly forget what it is doing and return to its normal mode of activity.

In all truth, the drills of the first gate are ongoing and never really end. They are the foundation of all other work in that they strengthen the dreamer and allow for longer and longer immersion in dreaming, which is the

ultimate goal of this gate, or it would seem. Don Juan eventually told Castaneda that the true objective of isolating dreaming objects is to begin the process of becoming capable of isolating dreaming Scouts; specialized types of Inorganic Beings that are responsible for scouting other realms in search of beings with growing and heightened awareness.

The sorcerers of the Voltec take the position that much of what Don Juan told Castaneda was tailored to lead him in a certain direction and away from the aberrant practices of the old sorcerers. We have no qualms skipping right over unnecessary portions of these lessons and going right for the heart of the issues themselves. Being that we are aligned with the Old Cycle and ancient sorcerer themselves, we will combine the tasks of the first, second and third gates of dreaming and move from isolating dreaming objects to changing the content of dreams and then on to the task of intentionally hunting dream scouts from the inorganic being's world. Becoming capable of isolating dreaming objects is the prelude to being able to perceive actual Dream Scouts while dreaming. Once this is done and several Scouts have been isolated, then the Dreamer will be capable of being transported to the dark Labyrinth of Penumbra, the Inorganic Beings realm.

The second gate of dreaming is approached after one has had a good degree of success with the drills of the first. One important thing that I truly need to impart to those sorcerers reading this work in order to enhance their dreaming practices is that dreaming is a very personal affair. We are all very different dreamer, and while the basic techniques will guide us through the Nagual, we will all have different experiences at different levels of our development. This being the case do not expect to be able to maintain full awareness at the dreaming level for long

periods of time during every dreaming session. There will be times when isolating dreaming objects is difficult and one can only maintain awareness for short bursts. This is a natural part of the growth of the dream double and you will find that there are also times when you seem to have abundant energy and can walk through dreams with full awareness for hours at a time.

When you are comfortable with first gate practices you should begin to will the manifestation of the second gate. This gate is more abstract and requires that you cross it by waking up in another dream while dreaming.

“Crossing the second gate is a very serious affair; it requires a most disciplined effort. I told you that one has to wake up in another dream, but what I meant is that one has to change dreams in an orderly and precise manner. There are two ways of properly crossing the second gate of dreaming. One is to wake up in another dream, that is to say, to dream that one is having a dream and then dream that one wakes up from it. The alternative is to use the items of a dream to trigger another dream; that is, zoom from a definite item accessible to your immediate dreaming attention to another one, not quite accessible. Or gaze at any item of a dream, maintaining the gaze until the item changes shape and, by changing shape, pulls you into another dream.”

This excerpt directly from *The Art of Dreaming* gives a perfect explanation of the second gate and its inherent complexity. The dreaming body will undoubtedly understand this command in abstract terms and you will most certainly be shocked when you experience results.

The most sound technique that I have ever used for the initial generating of waking dreams to the keeping of a

dream diary. We cannot employ the double until we give it a purpose, and the consistent act of writing one's dreams down brings an ordinary act into the realm of the non-ordinary. It catches the attention of the double, and concentrated one's dreaming attention while actually awake. Seeing that the sorcerer is paying attention to the content of their dreams, the double will be more attentive to the actual conscious presence of the sorcerer while in dreaming. Here we are creating a very real energetic bridge and even when one fines oneself in a lull of dreaming without having had a waking dream in a long time, I can guarantee that as soon as one begins writing down their dreams, they will start off with dreaming as if they have never ceased.

My first experience with the second dreaming gate occurred when in the course of isolating dreaming objects, I decided to try and find a particular ring that I had been wearing and focusing my Second Attention on. Well, the ring was not on my hand as I gazed at it, so I decided that I would focus my energy and simply cause the ring to appear on my finger. This seems simple enough, but what I experienced was the equivalent of being literally thrown up against the second gate and smashed to pieces. This gate is truly one of the more dangerous one that we encounter, and as soon as the ring appeared on my finger I began to feel a spasm in my abdominal area. I looked at the ring, which was a version of my ring but not a duplicate, and I felt myself begin to spin rapidly. I was sucked into total darkness; my entire body spinning and my abdomen searing with spasmodic pain. Even as I lay on my floor, where I had fallen asleep, I felt my body spinning horizontally. Consciousness slowly returned and I spent the next half hour or so laying flat on my stomach until the abdominal spasms ceased. My first impression was that I had gone too far and had tried to push the second

gate in with too much force and totally unprepared, while I also realized that causing an object to appear in dreaming was indeed a second gate practice. When one changes the focus of the dream and uses their will to manifest a particular object out of nothing, they are in fact willfully changing dreams. If I had been a strong enough dreamer at that time, I would have been pulled by the ring into another totally different dream and succeeded in crossing the second gate.

My assessment of this technique is that it is incomplete and one is far better attempting to wake up from a dream into another dream, or to use distant dream objects to pull one into another dream. The utility of my approach to the second gate does seem to have a good degree of practical application and will undoubtedly prove a useful practice for more advanced practitioners, but I do think that summoning forth objects in dreaming with intent requires tremendous energy and should be attempted only with caution and the confidence of one's dreaming ability. As I stated, every Dreamer is different and some may find my technique easy and useful as another way to approach the second gate.

My other experiences with the second gate of dreaming have been varied. The most intense to date occurred while I was dreaming that I was in some kind of large Victorian styled botanical garden. I was with other people near a stone sitting bench when I recollect thinking to myself that I was too deep in dreaming to be able to attain awareness. I then willed myself what I considered a more lucid dreaming level and found myself standing at my kitchen counter, looking down. I attained full awareness and started to walk through the kitchen into the dining area. I then stopped in the doorway separating these two rooms and brought my hands up to my eye level in order to begin

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isolating dreaming objects. I was almost startled at the clarity of the dream and found that I really didn't need to isolate objects in order to maintain this clarity. I stood still in the doorway and looked around, amazed at my current predicament. Everything was exceedingly quiet, so after a few moments, I let out a strange noise from my mouth which terrified me and woke me up. For several minutes after that I lay in bed, afraid to get up for fear that I was still very unstable and that this was another dream. This strange side effect of the second gate takes time to get used to, as is really at this point where the sorcerer becomes truly dislodged from consensual reality. At the second gate we are learning how to hold a dreaming position, and then intend a new dreaming position, but the greater purpose is to acclimate our dreaming double and physical body to the possibility of merger.

Once Castaneda gets past the drills of the second gate of dreaming, Don Juan tells him that these exercises are simply subterfuges for other, more concealed purposes. He tells Castaneda that the real goal of isolating dreaming objects is to eventually use that skill in finding and isolating dreaming scouts. He alludes to the idea that the second gate practices are drill used to begin the process of using a dream scout to be transported to the world of the Inorganic Beings; the Labyrinth of Penumbra. The implications of these revelations are startling to Castaneda, who has been reared by his Toltec master to avoid morbidity and the trappings of Old Cycle sorcery. We Black Magicians are immersed in the dark energies of the Old Cycle and have no reason to avoid the things that Castaneda was instructed to. Instead, we use the first and second gate drill in order to hone our energy body and attain skill in transforming the content of our dreams. Next we purposely seek to call into manifestation a Dream Scout from the Inorganic Beings realm.

A Dream Scout is a specific kind of Inorganic Being that is part of the Shadows World, with its own purpose and ecology specific to that realm. Scouts are energy beings formed of the residual heightened awareness of what was once a sorcerer skilled in the Art of Dreaming. This knowledge is also alluded to by Don Juan, but does not ever get elaborated on. It is assumed that those sorcerers who do not reach "freedom" become trapped at a certain level of dreaming and energetically remain trapped in the Inorganic Being's realm. Don Juan's sole purpose in describing that Shadow World in the way that he did to Castaneda was to steer him away from its powerful magnetic allure. We are not concerned with anything that resembles a moral standing in relation to establishing relationships with Inorganic Entities, and as Voltec sorcerers bent on attaining enduring self awareness, we see this avenue of extension as practical and desirable. Our approach to the first and second gates of dreaming is identical to that of the old sorcerers, and that is to utilize them as techniques to strengthen our ability to isolate and eventually follow Inorganic Scouts.

"I mean that it's not true to say, for example, that the second gate is reached and crossed when a dreamer learns to wake up in another dream, or when a dreamer learns to change dreams without waking up in the world of daily life. The second gate of dreaming is reached and crossed only when a dreamer learns to isolate and follow the foreign energy scouts. Waking up in another dream or changing dreams is the drill devised by the old sorcerers to exercise a dreamer's capacity to isolate and follow a scout. Following a scout is a high accomplishment and when dreamers are able to perform it, the second gate is flung open and the universe that exists behind it becomes accessible to them. This universe is there all the time but we cannot go into it because we lack energetic prowess,

and in essence, the second gate of dreaming is the door into the inorganic beings' world, and dreaming is the key that opens that door. The rule of the second gate can be described in terms of a series of three steps: one, through practicing the drill of changing dreams, dreamers find out about the scouts; two, by following the scouts, they enter into another veritable universe; and three, in that universe, by means of their actions, dreamers find out, on their own, the governing laws and regulations of that universe." (*Art of Dreaming*)

The Voltec sorcerer seeks affiliation with the Inorganic Beings right from that start, and this in part is considered the task of the third degree in the House of Yith on the dreaming side of the Voltec Tree of Darkness. We approach our relationship with the Inorganic Beings through the shamanic methods of any culture or system of sorcery that has learned how to form bonds with these beings in a successful manner. Suffice it to say that the details of these practices are the concern of another text, but for comparisons sake, I need the apprentice to understand the similarity between certain fundamental techniques given to Castaneda by Don Juan and those aberrant black magical practices we Voltecs employ. Castaneda was guided to alter his basic behavior as a means to liberate the necessary energy to begin his dreaming practices, and this those techniques that were bestowed upon him are of infinite value to the beginner however, there does come a time when the dark adept will need to employ methods that shock his Assemblage Point into new dreaming positions, and with a stronger facility for keeping it fixated there longer.

Being that we are seeking interaction with our inorganic cousins through the use of dark shamanic practices, we should understand that the fundamentals of loosing self

importance, erasing personal history and controlled folly should have been mastered to some degree of effectiveness by the Voltec before they begin to engage the awareness of another disembodied life form. The ancients used their techniques to create a fluctuation of the Assemblage Point, while simultaneously attracting the attention of Inorganic Entities. This leads to the establishment of an energetic relationship between the two parties, and while these sorcerers have been accused of developing into monstrous human beings, we can assume that they had no knowledge of using the Toltec fundamentals that I mentioned. While the core presumption that saving energy is necessary in order to "do" dreaming, we must remember that these acts will be different for each Voltec sorcerer.

"To suspend judgment and let the inorganic beings come, was in fact, the very procedure used by the sorcerers of antiquity to attract them. It is very difficult to make the self give up its strongholds except through practice. One of the self's strongest lines of defense is indeed our rationality, and this is not only the most durable line of defense when it comes to sorcery actions and explanations but also the most threatened. The existence of inorganic beings is a foremost assailant of our rationality. From time to time a projection from the realm of the inorganic beings, a current of foreign energy, a scout, will be injected into your dreams. So after you have crossed the first gate of dreaming, adjust your dreaming attention and be on the alert. Scouts are more numerous when our dreams are average, normal ones. The dreams of dreamers are strangely free from scouts. When they appear, they are identifiable by the strangeness and incongruity surrounding them. Their presence doesn't make any sense. Only in average dreams are things nonsensical. I would say that this is so because more scouts are injected then,

because average people are subject to a greater barrage from the unknown. In my opinion, what takes place is a balance of forces. Average people have stupendously strong barriers to protect themselves against those onslaughts. Barriers such as worries about the self. The stronger the barrier, the greater the attack. Dreamers, by contrast, have fewer barriers and fewer scouts in their dreams. It seems that in dreamers' dreams nonsensical things disappear, perhaps to ensure that dreamers catch the presence of scouts. In dreaming, some items are of key importance because they are associated with the spirit. Others are entirely unimportant by reason of being associated with our indulging personality. The first scout you isolate will always be present, in any form. Incongruous items are foreign invaders of your dreams. Upon isolating them, your dreaming attention always focuses on them with an intensity that does not occur under any other circumstances. At that point in your dreaming, scouts are reconnoiterers sent by the inorganic realm. They are very fast, meaning that they don't stay long. They come in search of potential awareness. They have consciousness and purpose, although it is incomprehensible to our minds, comparable perhaps to the consciousness and purpose of trees. The inner speed of trees and inorganic beings is incomprehensible to us because it is infinitely slower than ours. Both trees and inorganic beings last longer than we do. They are made to stay put. They are immobile, yet they make everything move around them. Inorganic beings are stationary like trees. What one sees in dreaming as bright or dark sticks are their projections. What one hears as the voice of the dreaming emissary is equally their projection. And so are their scouts. Trees also have projections like that. Their projections are, however, even less friendly to us than those of the inorganic beings. Dreamers never seek them, unless they are in a state of profound amenity with trees, which is a very difficult state

to attain. Remember, the realm of inorganic beings was the old sorcerers' field. To get there, they tenaciously fixed their dreaming attention on the items of their dreams. In that fashion, they were able to isolate the scouts. And when they had the scouts in focus, they voiced their intent to follow them. The instant the old sorcerers voiced that intent, off they went, pulled by that foreign energy." (*Art of Dreaming*)

So, as for sexual energy, should we look at it as an almost physical substance which can be accumulated and then expended and used for fuel to propel us into dreaming awake? I believe that this is not the way to approach saving energy because it leads one to change behavior and act as if they are accumulating something with actual physical substance. Energy is needed, but let us remember that if you are already at the point of experiencing the sorcerer's world, chances are that you have saved enough basic energy to achieve willed non-ordinary consciousness. If not, then go right ahead and remain sexually abstinent for years at a time, or drastically change your diet or living conditions. There does come a time when these acts of controlled folly and Not-Doing will not have the desired effect of vibrating one's Assemblage Point loose as they once did and the sorcerer will have come to experience a new energetic solidification particular to those who walk the Left Hand Path.

The third gate of dreaming is reached when the Dreamer finds themselves looking at themselves while their body lies sleeping. It is at this point that the double has reached a peak of development and prompts the sorcerer to begin the next phase in its evolution. Don Juan asserts that the Inorganic Beings will try and stop the dreamer from attaining the level of dream skill associated with this gate because once the dreamer learns to physically move **their**

double in the world of ordinary affairs, then they are beyond the reach of the Inorganic Beings. Yet another skilled manipulation on the part of Don Juan executed in order to keep Castaneda on the right path. This simply cannot be the case, and if we look at the other Naguals in this lineage, we can see that most of them attained the ability to move in the double without succumbing to inorganic slavery. Now, what I do know is that there is a serious dependence that develops between the sorcerer and its allies, as the continued reserves of dreaming energy used by the sorcerer can only be provided by one interacting regularly with the other world.

The essence of the third gate of dreaming is that the dreamer has willfully solidified his dreaming body and can now detach it from his physical self. This act is the culmination of years of dreaming and sorcery discipline, but as with all things it comes very easily to some. The true basis for Vampire Sorcery is founded on the practices of the third gate (see the *Book of Black Amber*). It is at this point that a complete energetic link has been established between the Voltec sorcerer and the denizens of the World of Shadows. No further instruction can be given with regard to this gate due to the simple fact that one's intimate relationship with the Inorganic Beings and with one's Dreaming Emissary takes over to guide one.

“At the third gate of dreaming you begin to deliberately merge your dreaming reality with the reality of the daily world. This is the drill, and sorcerers call it completing the energy body. The merge between the two realities has to be so thorough that you need to be more fluid than ever. Examine everything at the third gate with great care and curiosity. Our tendency at the third gate is to get lost in detail. To view things with great care and curiosity means to resist the nearly irresistible temptation to plunge into



detail. The given drill, at the third gate, is to consolidate the energy body. Dreamers begin forging the energy body by fulfilling the drills of the first and second gates. When they reach the third gate, the energy body is ready to come out, or perhaps it would be better to say that it is ready to act. Unfortunately, this also means that it's ready to be mesmerized by detail. The energy body is like a child who's been imprisoned all its life. The moment it is free, it soaks up everything it can find, and I mean everything. Every irrelevant, minute detail totally absorbs the energy body. The most asinine detail becomes a world for the energy body. The effort that dreamers have to make to direct the energy body is staggering. I know that it sounds awkward to tell you to view things with care and curiosity, but that is the best way to describe what you should do. At the third gate, dreamers have to avoid a nearly irresistible impulse to plunge into everything, and they avoid it by being so curious, so desperate to get into everything that they don't let any particular thing imprison them." (*Art of Dreaming*)

The fourth gate of dreaming is reached when one is able to willfully exercise the ability to perform dreaming maneuvers to travel with the dreaming body to real, concrete places in the world of ordinary affairs, to real places outside of the world of ordinary affairs, and to places that only exists in the Intent of other. The mastery of these practices is centered on using what the old sorcerers called the twin positions. It is a technique related to the second gate, except that instead of willfully changing dreams, the sorcerer anchors their Intent on the dream they are in, then remembering the specific physical position they went to sleep in, assumes that position in dreaming and goes back to sleep to reawaken yet again in another dream. The twin positions are techniques which the ancient Toltec sorcerers were masters of and it allowed

them to perceive complete and total energy generating worlds in their entirety.

“The secret of the twin positions is that the second dream is intending in the second attention: the only way to cross the fourth gate of dreaming. To make a dream an all-inclusive reality is the art of the old sorcerers. This is dreaming. You should know by now that its transactions are final.” (*Art of Dreaming*)

With the mastery of the twin position the Voltec will be capable of fixing the Assemblage Point on a new dreaming position without losing that fixation when one’s attention begins to wane. The ancient sorcerers preferred the last method of the fourth gate and plunged into the dreams of others with the intent of controlling them through terror and stealing their vital energy while they slept. Becoming capable of traveling to places that only exist in the intent of others is the equivalent of attaining very complex and subtle moves of the Assemblage Point. This is truly a high art and once it is attained, one will experience an astonishing level of control over perception and control of their daily world.

“Since everything related to the energy body depends on the appropriate position of the assemblage point, and since dreaming is nothing else but the means to displace it, stalking is, consequently, the way to make the assemblage point stay put on the perfect position, in this case, the position where the energy body can become consolidated and from which it can finally emerge. The moment the energy body can move on its own, sorcerers assume that the optimum position of the assemblage point has been reached. The next step is to stalk it, that is, to fixate it on that position in order to complete the energy body. The procedure is simplicity itself. One intends to stalk it. Let

your energy body intend to reach the optimum dreaming position. Then, let your energy body intend to stay at that position and you will be stalking.” (*Art of Dreaming*)

The last three gates of dreaming were not expounded upon by Castaneda, but they were vaguely alluded to at certain times. Suffice it to say that they involve more specific and intricate dream sorcery and that they lead to unprecedented power for the sorcerer strong enough to attain them. The fifth, sixth and seventh gates of dreaming are exclusively within the realm of the ancient sorcerer, and thus fall perfectly in line with the aims of Voltigeur sorcerers. Perhaps their depth and morbidity is exactly the reason Castaneda avoided expanding upon them.

The fifth gate of dreaming is reached when the dreamer goes to sleep with the intent of waking in the dream of another dreamer. Similar to the intricacies of the fourth gate, this elaboration allows two dreamers to dream together, thus attaining total uniformity and cohesion. It also allows the individual sorcerer to attain untold power over the lives and affairs of ordinary individuals though the medium of sleep. The sixth gate is reached when the sorcerer has learned to vampyrically gather energy through dreaming. This technique is discussed in the *Book of Black Amber* and involved a selective displacement of the life force from undetermined dream victims. It also involved the depositing of a certain amount of that extra energy in the hands of the Inorganic Beings as part of one's pact with the denizens of that realm. The vampyrically gathered energy is used to revivify the sorcerer's physical body and to feed their shadow allies. This is a two way relationship that has immense advantages for both parties.

The seventh and final gate shall not be greatly expanded upon here as it concerns features exclusively within the realm of the seventh degree on the Voltec Tree of Night. It will be enough to say that it involved the total realignment of the sorcerer's energy body and there permanent assumption of existence within the Labyrinth of Penumbra. No more can be said here, and the lessons in dreaming that occur within that realm are entirely personal and catered to the unique personality of each individual Black Magician.

## **Tools of Dreaming**

In the *Art of Dreaming*, the Inorganic Beings offer Castaneda several hints to improve his practices. I will expand upon them and offer a few of my own. The Shadows tell him that dreamers should wear a gold band ring which is snug on the finger. The ring will store energy from the Inorganic Being's realm and can be used as a type of anchor for the sorcerer whenever they would wish to immerse themselves in that realm. They say that the ring actually attracts small amounts of raw energy from the shadows realm and that by focusing upon the physical sensation of the ring, the dreamer can sink into that realm will ease. I recommend the custom fabrication of such as ring, as I also recommend dreaming the exact design before attempting to have it made. The act of intending to dream the existence or a particular power object is more easily done than one would expect. Really all one has to do is intend that they find a specific item in one's dreams, and suddenly one will indeed find one's self looking at that very creation while in dreaming. This method should be employed for all of one's power

objects, and it is important that once made, or found in the world of ordinary awareness, one keeps them locked away, protected from the influence of others and that of the harsh light of the sun. Ceremonially bathing ones dreaming tools and power objects in pure water and the light of the full moon is highly recommended, as there is a link between moonlight and the essence of the double.

Small, thin quartz crystals are also recommended for use in shutting down the internal dialogue which is a condition necessary to enter dreaming in the most perfect manner. The sorcerer should find six small quartz crystals wider than a pencil. They are to be placed in between one's four fingers in each hand and the hands are to be closed, forming a loose fist. The crystals will create a semi-painful pressure in the hands that has the unique capacity of interrupting one's internal dialogue and allow the dreamer to drift into dreaming in silence. This is a powerful technique and I also recommend using it in combination with the assumption of unusual sleeping positions such as falling asleep while sitting up or sleeping in one's personal dreaming box of coffin. Once again, keep your dreaming crystals away from sunlight and do occasionally leave them to soak in pure water by the light of the full moon.

Of course, the best power objects of any kind are always found in dreaming, so do try to seek out specific items while in those non-ordinary states. If you are particularly attached to an item of jewelry or some type of sorcery fetish, by all means seek out its form in dreaming, and when you do find it make sure you take the object while awake and hold it against your abdominal area in order to absorb the dark energy of dreaming that has undoubtedly accumulated around it. Jewelry is ideal for the creation of dreaming power objects as one can expect to find them-

selves wearing it, and an ideal physical connection can be made between the dreamer and the double. Further, more personalized instruction on your own dreaming objects will undoubtedly be given by one's own Dreaming Emissary. Dreaming is an entirely personal affair with certain fundamental energetic precepts and principles that have an overall tendency to overlap for most Dreamers. Dreamers are perceptually fluid beings that have crossed over a boundary not ever thought of by the ordinary human being, and this being the case, they must embody the highly personal nature of dreaming itself. The best we can offer in the instruction of this ancient art of sorcery is a series of guide posts and analogies which can only really be used by the Dreamer to attain moments of balance and lucidity on a path that is built upon the ever shifting sands of unreality. The position of the Assemblage Point is everything; life, death and the chance to leave behind the limitations of the human form once and for all.

“Under the influence of dreaming, reality suffers a metamorphosis. Two options are faced by all Dreamers: either we carefully revamp or we completely disregard our system of sensory input interpretation. To revamp our interpretation system means to intend its reconditioning. It means that one deliberately and carefully attempts to enlarge its capabilities. By living in accordance with the sorcerers' way, dreamers save and store the necessary energy to suspend judgment and thus facilitate that intended revamping. If we choose to recondition our interpretation system, reality becomes fluid, and the scope of what can be real is enhanced without endangering the integrity of reality. Dreaming, then, indeed opens the door into other aspects of what is real. If we choose to disregard our system, the scope of what can be perceived without interpretation grows inordinately. The expansion of our perception is so gigantic that we are left with very

few tools for sensory interpretation and, thus, a sense of an infinite realness that is unreal or an infinite un-realness that could very well be real but is not. The existence of inorganic beings is the foremost assailant of our rationality. Only after you have really suspended judgment will you get any relief.” (*Art of Dreaming*)

-5-

*Leaping the  
Tree of Light*



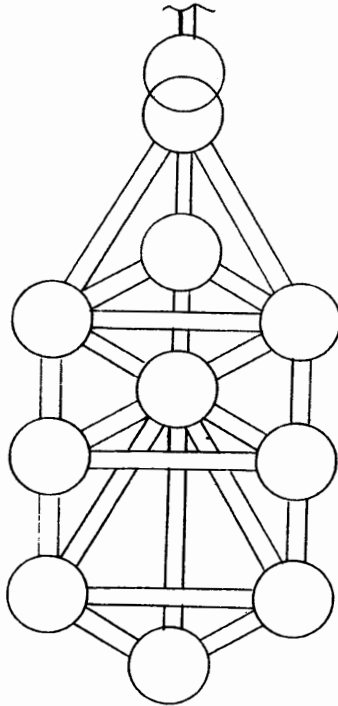
The Tree of Light is the Shadow,  
and therefore it has been conceived as  
being turned upside down.  
The initiation of the Dark Sorcerer  
is based completely on  
a foundation of Left Hand Path  
philosophy. This is why  
the degree structure of the  
Left Hand Path is almost  
unrecognizable  
from a traditional perspective.

Common graphic representations of potential Positions of the Assemblage Point takes form in the Cabalistic school. Commonly called the Tree of Life, this symbol is a map that shows positions of the Assemblage Point while pursuing the goals of the Right Hand Path. I will not go into detail about the Tree of Life proper, for there are 100s of texts that already serve that purpose. Those individuals that pursue the Left Hand Path, will eventually come across the “Reverse Side of the Tree of Life”, which is explained within the works of Kenneth Grant among many other authors today. These individuals seek changes with the assistance of the Kliploth upon the Reverse Side of the Tree of Life. Traditionally, the Reverse Side is reached by ascending up the Tree of Life proper and crossing to the “Back”, through Da’ath, and down the back eventually returning to Malkuth. Something that will stand out in the Voltec system is that we do not work upon the Tree of Life or the Reverse Side of the Tree of Life. Of course we do not limit ourselves by saying that we will never partake of such work on the conventional Tree of Life, however we have found that the changes we seek are actual positions of the Assemblage Point that are not located upon either the Tree of Life proper or the Reverse Side of the Tree of Life.

These positions vaguely resemble some of the qualities of the Reverse Side of the Tree of Life, however, we have repeatedly had experiences that have led us to comprehend an entirely different Tree. The graphic representation looks like the Tree of Life but inverted. After some conscious review of this strange occurrence, we have come to see how this alignment accurately represents what the sorcerer attempts to accomplish. Its not about simply taking the Right Hand Path and flipping it over to show a polar opposite. It is about getting to the “Roots” of all experiences and potentiality that the other

Trees grow from. Going up the front is not enough. Crossing to the Reverse Side is a start, however, it is still just the “other side” of what is already above the surface. To get to the essential aspects of the Self, to create a God-like being that will ultimately gain perceptual freedom upon departure, one must dig below the surface. We, like the RHP, start at Malkuth but we descend down to Kether.

The diagram (below) shows how the Dayside Malkuth overlaps with the Tree of Night, Malkuth. The overlapped area is called the “Wormwood Zone” and is the Point of Crossing into “Nod”.



## **The Downward Path Tree of Night**

The following is a list of the 32 Positions of the Stalker's Tree of Night and the type of Sorcery associated with each. Detailed explanations of the application of these types of Sorcery are the subject of the first two volumes in the "Downward Path into Nod" trilogy.

### **Power Zones:**

**Malkuth:** Sorcery of Departure (Onto the Tree of Night)

**Yesod:** Sorcery of Other Forms (Becoming the Shadow Self in Nod)

**Hod:** Poison Sorcery (Killing the Dayside Influence)

**Netzach:** Energy Sorcery (Strengthening the Shadow Self)

**Tipareth:** Sorcery of the Voltec Agreement (Tempering the Shadow Self)

**Geburah:** Fire Sorcery (Refining the Shadow Self)

**Chesed:** Power Sorcery (Energy Deployment from the Shadow Self)

**Binah:** Faceless Sorcery (Making the Shadow Self Inaccessible)

**Chokmah:** Casting Thorns Sorcery (Removing All Avenues of Withdraw from Nod)

**Kether:** Downward Path Sorcery (Preparing for the 3rd Attention)

### **The Tunnels:**

**Amprodiat:** Sorcery of Detachment (Techniques of Detaching from the energy Traps of Occult thought and Practice).

**Baratchial:** Sorcery of Liberation (Techniques of Liberating stagnant energies within the Energy Body).

**Gargophias:** Sorcery of Egregores (Recognizing

Egregores and not confusing them with other Sentient Beings, creating egregores, utilizing existing egregores, etc.).

**Dagdagiell:** Sorcery of Empathy (Consciousness Sharing between Voltec Sorcerers).

**Hemethterith:** Sorcery of Knowing Cycles (Receiving the Secrets of the Old Cycle Sorcerers and integrating them into the Voltec Current, understanding our hybrid of the Old and New Cycles).

**Uriens:** Sorcery of Silent Knowing (Arriving at Silent Knowing and differentiating Silent Knowing from other “received messages”).

**Zamradiel:** Sorcery of Sexual Energy (Sexual Techniques of the Voltec Current and techniques of ecstasy).

**Characith:** Consuming Sorcery (The Art of Devouring, consuming energy from other sources, consuming physical material for energetic purposes, etc).

**Temphioth:** Sorcery of Male Energy (For Males, it is a total immersion in what they are Energetically and to learn to utilize their characteristics to their full potential; For females, it is a temporary abandonment of femininity and to assume a Male Energetic form when necessary).

**Yamatu:** Sorcery of the Flowery Dream (Legal Entheogens, Dream Entheogens for Stalkers, controlling the Entheogenic Perceptual Filters).

**Kurgasiax:** Sorcery of Atavisms (recovery of Atavisms and how to use them).

**Lafcursiax:** Lunar Sorcery of the Kalas (Dealing with Lunar Workings, obtainment and use of Kalas, and all new information concerning male secreted Kalas).

**Malkunofat:** Sorcery of Non-Time (Abandoning conventional time, recovery of memories of future, past and present memories).

**Niantiel:** Death / Rebirth Sorcery (Dealing with aspects of ones Death, Blood Sorcery, Death Energies, and the Dead,

as well as Erasing Personal History and new Life as a Voltec Sorcerer).

**Saksaksalim:** Inversion Sorcery (RHP methods for LHP goals).

**A'ano'nin:** Sorcery of Distillation (Distilling consumable fluids, shifting from Gazing at the process, conscious selection of ingredients and proper procedure and use of distillates).

**Parfaxitas:** Sorcery of Blades (Sorcery involving shifts that are augmented by the preparation and use of swords and knives).

**Tzulfifu:** Sorcery of the Female Energy (For females, it is a total immersion into what they are and fortifying the Energy Body with its natural characteristics ; For males, it is a temporary abandonment of masculine energy and the ability to assume a Female Energy Body. The deployment of Female abilities are also covered).

**Qulielfi:** Sorcery of Traveling within the Shadow Self (Developing the Ability to Travel to any physical location within the Shadow Self and retain memories of the events, eventually leading to the physical manifestation of the Shadow Self).

**Raflifu:** Sorcery of the Unfiltered Self (Methods of Accessing the Shadow Self without interference from filters, working with Pure Expression of Will, etc).

**Shalicu:** Sorcery of Receiving from the Outside (Sorcery of Selective Accessibility, becoming Aware of Outside Influences and Transmissions of the Voltec Current).

**Thantifaxath:** Sound Sorcery (shifting via creating/producing sounds, receiving power songs and mantras in alternate states, and observing sounds).

## Outer Darkness Tree of Night

The Outer Darkness Tree of Night describes the associations of Dream Sorcery and its various positions of the Assemblage Point.

**Dayside Malkuth:** Ordinary Dreaming

**Wormwood Zone:** Dream Recall

Power Zones:

**Malkuth:** Ordinary Dreams of Significance

**Yesod:** Becoming Aware (Lucid Dreaming)

**Hod:** Waking from one dream into another

**Netzach:** Interdimensional Travel

**Tipareth:** Construction of the Dreaming Bed

**Geburah:** The Dreaming Body

**Chesed:** Dreaming Body Travel

**Binah:** The Double

**Chokmah:** Teleportation

**Kether:** The Fire From Within

Tunnels:

**Amprodias:** Dreams of Death

**Baratchial:** House of Allies

**Gargophias:** Voltec Current

**Dagdagiell:** Encountering the Human Mold

**Hemthterith:** Place of Songs

**Uriens:** Lucid Sexual Dreams

**Zamradiel:** Dreaming with Others (Sorcerer's Gathering)

**Characith:** Shapeshifting Dreams

**Temphioth:** Dreaming Emmisary

**Yamatu:** Dream Invasions

**Kurgasiax:** Dream Feeding

**Lafcursiax:** House of Deities

**Malkunofat:** House of Scouts  
**Niantiel:** House of Egregores  
**Saksaksalim:** Dream Tomes  
**A'ano'nin:** Dream Artifacts  
**Parfaxitas:** Dream Smoke (Calea Zacatechichi, Salvia Divinorum and Wormwood)  
**Tzulfifu:** Prophetic Lucid Dreams  
**Qulielfi:** False Lucidity  
**Raflifu:** Lucid Dreams of Times Past  
**Shalicu:** Mastering Physical Sleeping Positions  
**Thantifaxath:** The Dream Diary

This list helps illustrate how maintaining these Positions of the Assemblage Point by either physical “Stalking” techniques or by “Dreaming” is associated with the map of the Tree of Night. The practices, goals and effects associated with each Position are just a sample of the possibilities that become available to the Voltec Initiate. Detailed techniques are shared within the Order of the Voltec.

There is an obvious combative nature in the way in which Black Magicians engage in the development of their Shadow Selves. Sorcerers, unlike the average human being must overcome obstacles through Strategy, Planning, Preparing, Contemplation and Magical Engineering because they lack the Energetic Configuration that allows the Dreamers to conquer obstacles in subconscious (and sometimes unknowingly) way. In many ways, this is a disadvantage. However, I have come to embrace this “shortcoming” as a gift. If I were to conquer my obstacles in a manner in which I did not have to engage in the Planning and Preparation, I probably would not appreciate my accomplishments as much nor would it be possible to immediately work upon the physical realm using the same exact processes. While it is true that we



Sorcerers must eventually become completely competent in Dreaming as well, we must not consider ourselves as lagging behind because we have to practice these methods.

Part of the Strategy of overcoming any obstacles is having a map of the terrain in which you are operating. The Energetic Body has been described throughout human history within different cultures. All of these approaches seem to be partially correct. The Chakras described in the Eastern systems, the Ba & Ka of Egypt, the Tree of Life of the Cabalists and the Assemblage Point described by the ancient sorcerers all are valid elements to the whole, which seem to have eluded occultists for generations. Hopefully, this view of the sorcerer's energetic anatomy and view of the Nightside will be yet another step closer to a complete picture of the Human Energetic Structure and as a tool for Sorcerers to find yet another way of circumventing failure due to a lack of "natural abilities".

As with all maps, mine only represent the elements of the energy body as I have perceived them. I cannot guarantee 100% accuracy or make promises that you will perceive it in the same way. You can rest assured that I have gone through years of trial and error to associate the major energetic elements of various traditions and redefine them so that they may be directly applicable to the approach taken by the Voltigeurs and Bokhors of the left hand path. The concepts described herein are very subjective and vague. For a Sorcerer this poses a unique problem of trying to figure out a strategic approach to some things that can't be rationalized or, in some cases, even be contemplated by Human Beings.

Within most obstacles, internal and external, we find traces of (or even blatant influences of) Consensual Reality. In my commentary upon the First Not-Doing of the Voltec, I make it clear that Consensual Reality will try to distract us by posing obstacles in our mundane life by stating... "The sorcerer, before s/he falls apathetic, must continually cut, smash, tear, claw and bite their way through the obstacles that consensual reality will move in our ways. Yes, consensual reality has an egregoric awareness that opposes what we are doing because it means its destruction. Consensual Reality's self defense mechanism will impose all sorts of financial, health, emotional, etc concerns to draw your Attention (and thus your Energy) back upon it and thereby feeding it and keeping it alive." However, Consensual Reality can also set up obstacles in the most non-physical, magical, work. Its influence has saturated us to the point that we can not engage in any activity, physical, mental, emotional, magical or otherwise without constantly being on guard for its intrusion.

After many years of dealing with the Occult "community" and reading so much of the materials produced therein, I have often noticed how the individuals whom write this material state that their chosen path has nearly destroyed them. Are their abilities inferior to the forces they are dealing with? Is the "Mold of Man" resistant to allowing individuals to experience perceptions beyond "humanness"? Is Consensual Reality an egregore stronger than most people's Will? Do we open gates that allow "unseen forces" into our lives that were not there before? Do these people attribute bad luck, coincidence and negative occurrences to their new interest in Magick? Do they just become more sensitive, through their energetic exercises, and thus easy targets?

Consensual Reality is a simple agreement that humans make with one another about the nature of reality and is upheld by the Internal Dialogue. This is a major hindrance to Sorcerers. A constant battle is waged in our daily lives to find a way to live beyond this agreement while still remaining functional in its matrix. Humans are continually trapped into Consensual Reality and therefore, the Egregore Awareness of Consensual Reality is everlasting. Humans will usually seek the easiest way through life and the Egregore, Consensual Reality, is more than willing to provide them with the illusion of escape.

In many traditional shamanic sorcery traditions, there is a force that is said to bestow awareness on human beings at birth. This force is also said to re-absorb that awareness at the point of death. The ancient Toltecs conceptualized this force as a mysterious being called “the eagle.” Many black magicians think of this force as a living challenge, and I simply use the concept as a unique tool in the avoidance of personal entropy and inertia. I have come to recognize certain elements as “tools” of the “Eagle” to ensure that it receives the life experience of those whom have borrowed its Awareness. The Human Mold and the “Holy Guardian Angel” are the most complex devices of the Eagle. These devices are to ensure that a human is ready to accept death without fear or with as little fear as possible. The Human Mold, when first encountered, is often confused for “God” by the uninitiated. The “Mold of Man” (a.k.a. Human Mold) is the template which gives form to a specific energy. This template forms energy into what we know as “human beings”. All human beings share the same form, despite differences in general appearance, it is simple to matter to identify people. Since the mold contains everything within the human inventory, people often mistake this encounter as seeing “God” or in the occult world as the “Holy Guardian Angel”. Repeated

exposure to this mold, however, removes this confusion of its nature. I believe this is the primary function of the “Holy Guardian Angel” phenomenon. When a Right Hand Path occultist reaches a certain point upon the Tree of Life, s/he has to make a decision as to cross the Abyss (and into Nightside Awareness) or to remain upon the Tree of Life proper. The HGA, usually makes a focused effort to prevent the Initiate from undertaking such a “foolish task”. The “wise” magician, will of course decide against such a treacherous endeavor and remain in Dayside Awareness and therefore within the clutches of Consensual Reality. In addition to occultists being exposed to such devices, those uninitiated individuals may also experience the Mold of Man and confuse such experiences with encounters with “God”. In “near death experiences” people often see a light and recall feelings of intense emotion. These NDEs usually cultivate a new view on death, one that leads the perceiver to not fearing their eventual deaths. This again, is a clever device of Consensual Reality that corrals the humans into their narrow perceptions and prevents excursions into Nightside Reality. These NDEs may actually be spontaneous shifts to Kether upon the Tree of Life but since the uninitiated do not have a framework upon which these experiences can be placed into more occulted descriptions, they are viewed as religious experiences.

## The 'Vulture'

Noted occultist, Kenneth Grant, has made extensive notes on the symbolic value of the Vulture in his "Typhonian Trilogies". In one such note, he mentions that the "Vulture" is also the counterpart to Castaneda's concept of the "Eagle". His claims allude to the Vulture being the Awareness of Non-Being and a sort of anti-energetic existence when compared to the Eagle representing the Awareness of all creatures. This is an interesting idea that is not developed further within Kenneth Grant's books, either because it was too far off of the topic or because he couldn't develop the idea further. If it is true that the Eagle is beyond anything more than a very basic understanding and description, then it stands to reason that the Vulture is well beyond even the smallest, under developed, comprehension.

The "anti" nature of the Vulture (anti-matter, anti-awareness, anti-existence, etc.) is all very evident in other passages provided by Kenneth Grant in his book "Outside the Circles of Time" where he states... "The Vulture lives upon the dead with the Mat or Mad One whose cipher is 0..." and links it to the ancient Chinese equation  $(+1) + (-1) = 0$ , Naught equals two".

I have had experience that leads me to believe that the Vulture is indeed another source of emanations and it maybe from the region "Ain" and the Eagle is "Ain Soph". This does not mean that I am naïve enough to not entertain the idea that any perceptions of the Vulture could simply be contained within the Emanations of the Eagle. Perhaps more will develop as time goes on.

## **Beyond the Physical and Past the Eagle: Continuity of Existence**

As stated above, the Eagle reclaims the Awareness that it lends to all the organic and inorganic lives. This force is seeking our life experience and the only option a Voltec warrior has is to complete the recapitulation. Thereafter, the sorcerer is free to continue with existence. Only then can the sorcerer learn if all perceptions are emanations of the Eagle or if there are other sources for perceptual states (such as the Vulture). Unlike most schools of Western Left Hand Path thought, the Order of the Voltec bases their concept of Immortality in this perceptual state. Most LHP groups seek to calcify the Ego in order to achieve Continuity of Existence; however the Voltec Initiate has taken the findings of Carlos Castaneda and applied them to how they may be approached through occult practices with which we are already working. There is a large portion of emanations trapped inside of the Energy Body that is not utilized by the Initiate as a part of ordinary perception. The "Left Side" Awareness makes up the "Unknown" and composes a majority of the emanations inside of the human energy field. By utilizing sorcery we increase the Known and decrease the Unknown within the Energy Body. The Second Attention, or energy that is hooked to the universe (First Attention being hooked to the Earth), is tapped by the Shifting of the Assemblage Point. For the sorcerer and initiates of Set, there are 30 Positions of the Assemblage Point that are of most value to us and 66 Dynamic "Non-Positions" of the Assemblage Point connecting those 30 Positions.

These Positions are mapped upon the Tree of Life, the Typhonian Tree (Reverse Side of the Tree of Life) and the Voltec Tree of Night (which are the deepest Left Side positions attainable in the Second Attention). These are referred to as “Prime 96” within the House of the Bloody Tongue and are focused upon because all other Positions within the human field are merely partial reflections of these quintessential Positions. The other elements to such Tree diagrams, familiar to occultists are “Ain”, “Ain Soph” and “Ain Soph Or” are designated to three distinct “Zones” outside of the human energy field that can be experienced by “Moving” the Assemblage Point outside of the Energy Body into the “Unknowable” (see IV<sup>o</sup> papers within the House of the Bloody Tongue for a complete description and techniques for utilization). Therefore, Movements of the Assemblage Point put one outside of the organic bands of the Eagle’s (and Vulture’s) Emanations and into the realms know as “Ain” (Vulture), “Ain Soph” (the Eagle) and “Ain Soph Or”. Upon death, at a precise moment, all of these emanations suddenly become aligned, producing an inconceivable force that floods the Sorcerer’s being.

Shamans of various traditions say that dreaming is the best way to understand post mortem existence. This, I believe, is true. The next best way to “train” for death is through the use of the Voltec Portal. I think this idea has escaped most of those who put the Portal to use. The idea is to Shift your Awareness into the Shadow Self and act, think and create changes, in a cognitive way, using the Shadow Self while leaving the physical body behind. The longer one can detach from the physical self and remain coherent as an Energetic Being, the better one is equipped to handle the permanent separation brought on by their eventual physical departure. Once this departure occurs, half of the Work has been accomplished. One still needs

to navigate their, immortal, Shadow Selves out of Prime 96 and into Infinity. For this, the Voltec Recapitulation is of paramount importance.

True to the Antinomian form of the Left Hand Path, the Black Magician seeks a form of rebellion as well. However, this rebellion is not based on the casting out of socially prescribed norms or the rejection of a culture's ethical expectations, it is based on Energetic Rebellion. These surface differences will quickly be realized for what they are, mere distractions setup by the Awareness of Consensual Reality. The Energetic Rebellion, however, is worthy of attention. Once we learn what is happening, we have no other option as sorcerers but to disengage from these power draining forces and do battle against them. Once we have disassembled that which seeks to destroy us, we may provide the experiences that the Eagle seeks in order to achieve complete Perceptual Freedom. Our Rebellion doesn't involve military action but it is certainly a violent and ugly affair. Until we align ourselves to the purely energetic, we should expect a rough road. Things do get smoother as one progress, but until that time we must stand guard and fight from the Shadows.

The sorcerer should always remain within the Shadow Realm and shift beyond Malkuth into Yesod after the initial familiarization of the tree of night is complete. This step includes reliving and releasing all of the energy from ones significant occult experiences and dreaming experiences. The memories are relived within the Voltec Portal and the Energy is released by the Shadow Self, which also adds to the enticement if the Eagle. Starting with the earliest experiences first, these events are relived, reenacted, and released. These are usually Right Hand Path in nature and can be released completely. When the Initiate arrives at his/her Left Hand Path / Voltec



experiences, the process isn't a full release; rather it is an acknowledgment of the perceptions in full Awareness of the borrowed energies of the Eagle. We strive for complete and refined forms of Awareness and we settle for nothing less than having this complete Awareness for a majority of our lives. We seek refined and heightened Awareness during our sorcery of perceptual shifts. We also, however, seek this ultimate form of Awareness while we undertake our day to day lives at work, with our friends and with our families. We even seek this Awareness while we sleep through lucid and controlled dreaming. It is this heightened Awareness that opens up the true nature of the Nightside to us.

Humans on the currents of the day side seek to eradicate higher Awareness. They may not do so intentionally, none the less, they do seek to define and inventory glimpses of the Nightside so that it is more palatable. They seek to become numb to the universe so that they can avoid the pains of life. They drink until they can pass out and sleep. They dull themselves in many ways to evade the realities of the truth. They are the sleepers, destined to be consumed by the Dreamers. They are consenting actors in a play of their own creation. A truly diabolical game.

In the booklet *Barefoot Sorcery*, a very good point is made... "Attention is at an all time low. People loathe their existence and wish it away every chance they get. They listen to their iPods, read their news paper, and stare off into space in deep (uncontrolled) daydreams. They hope the weekend will arrive quickly and live in past experiences rather than observing the present." The true Black Magician is okay with not knowing. We do not need things defined. We do not need all questions answered. We are fine with leaving things open ended so that they are free to unfold as they will. Not-Doings are

our tool to deconstructing average existence. The method to be used is the acknowledgment to passing through the Four Veils of the Tree of Night. We know that the Not-Doing of human life is Awareness.

## **Mapping Infinity**

The diagram of the Tree of Night has been used by the magicians of the Order of the Voltec since the group formed. We also utilize the potentials of the Typhonian Tree (a.k.a. Reverse Side of the Tree of Night) and the Tree of Life (the Dayside Tree). These three “Tree” diagrams make up “Prime 96” of the Assemblage Point. This section will discuss how these Trees relate to the energy body and how they relate to each other. Moreover, I will present other aspects of the Energy Body and introduce some ideas on the “Movement” of the Assemblage Point.

### **Prime 96**

10 Power Zones or Sephiroth on each “Tree” which are connected by 22 Paths or Tunnels on each Tree equals 96 points of interest for the Voltec Initiate. The 30 Power Zones / Sephiroth are actual Positions of the Assemblage Point within the Human Energy Body. The 66 Paths / Tunnels are Dynamic Non-Positions of the Assemblage Point. In other words, these 22 Paths / Tunnels are the perceptions one is privy to during the time the Assemblage Point is shifting from one Sephiroth / Power Zone to the next. Prime 96 are not the only Positions of the Assemblage Point within the Human Energy Body, however all other Positions are merely partial reflections of these quintessential Positions. It is my experience that “other Positions” of the Assemblage Point tend to be the

result of misdirected work, accidental Shifts, misuse of Filters, or some other element that has aided in the Shift, however has not lent itself to a focused new Position of value to the Sorcerer.

**Tree of Life:** The 32 Positions of the Tree of Life are adequately described in various Cabalistic texts and are the focus of Right Hand Path ceremonial systems, such as the O.T.O. and the Golden Dawn. For work on the Tree of Life I recommend the Voltec Initiate use Nema's "Maat Magick" as their guide. That text seems to be the best one for our applications of the Dayside Tree. The books by Israel Regardie are also very good (albeit very traditional). These Positions are the Perceptions that a magician encounters when his/her Intent is aligned with Right Hand Path force. This is not "wrong" for the Left Hand Path Initiate so long as the sorcerer understands how to use these experiences and the limitations of these Perceptions. The Positions of this Tree are located in the Right Field of the Human Energy Body.

**The Typhonian Tree:** The 32 Positions of the Reverse Side of the Tree of Life are described in the work of Kenneth Grant. His book "Nightside of Eden" describes work within the 22 Tunnels of Set in great detail. His work doesn't delve into the Power Zones as much as one would like to see, but for understanding the Power Zones on the Reverse Side of the Tree of Life one can reference Michael Ford's "Liber HVHI". These Positions are the Perceptions that a magician encounters when his / her Intent is aligned with Left Hand Path force. These Positions tend to be slightly more useful to the Voltec Initiate but still can lead one to confusion. The Positions of this Tree are located in the Left Field of the Human Energy Body.

The Voltec Tree of Night: The 32 Positions of the Voltec Tree of Night are described through the various works of the Order of the Voltec. The 10 Power Zones are encountered in the Downward Path into Nod and the 22 Tunnels are encountered through the processes described in the Downward Path into Nod volume 2. These Positions are Perceptions that a magician encounters when his / her Intent is aligned the Backwards Force. The Positions of this Tree are in the “Adverse Field” within the Human Energy Body located directly behind the person. The Voltec usage of the other 2 Trees is briefly commented on in the Downward Path volume 2.

All of the Positions of Prime 96 are on the surface of the Energy Body. For example all three “Kethers” converge above the head of the energy body and extend downward until all three “Malkuths” converge below the feet. The Voltec Tree of Night Positions are along the back most portion of the Energy Body, the Tree of Life Positions are along the right most portion of the Energy Body and the Typhonian Tree Positions are along the left most portion of the Energy Body.

## **Chakras**

Along with Prime 96, the Voltigeurs of the left hand path also recognize 7 other zones within the Human Energy Body. These are the “Chakras” and are attached to the Human Body and from our most recent work with these zones; we have been able to determine that it is not likely that these zones will extend beyond physical incarnation. These are temporary elements dependent upon physical life. They do, however serve a function for us now. These centers of brilliance are pools of collected energy that can bundle fibers of perception within them and, likewise,

draw the Assemblage Point to it (which is usually referred to as raising Kundalini). Unlike the Energy substance of the rest of the Energy Body, these Pools are composed of denser, concentrated, masses of energy that have been fed by specific types of energy. These serve as reservoirs for the later use through activation. These pools of energy are stacked along the axis of the energy body which keeps it centered on the physical body. The Downward Path into Nod, volume 3, is devoted to understanding these pools of energy and how this energy is augmented and used.

### The Chakras:

**Muladhara Chakra** (base of spine): This is where the Assemblage Point begins its ascent up through the Chakras (usually perceived as “Kundalini”). It is a pool of energy that houses pre-human memories of Atavisms. This energy pool is the place of the Tonal and where we pull the energy to deal with Consensual Reality. This pool can be fed through shapeshifting into other forms. The drawback of this Chakra is fixation of the Assemblage Point in its Habitual Position and resistance to new perceptions.

**Svadhithana Chakra** (navel): Here is the energy which fuels reason, emotions, and sexual encounters. The drawback to the energy located here is that it is addictive to some and can draw people into a permanent position within the Human Condition. This pool can be fed through sexual vampirism. It is the seat of the Tonal and in Ancient Egypt this is where the “Ba” was kept. The Ba was responsible for regenerative power (sexual reproduction and energetic vampirism), a warrior’s might and was the force of momentum.

**Manipura Chakra** (solar plexus): Here is the Energy of the Will. Large amounts of stored energy are required in this pool in order to beckon Intent. From this pool, the

tentacle of the Will can be extended into the physical world. This is also the place of Silent Knowing, Mental Control (as in Liber MMM), Strategy, and Controlled Folly. Stalkers utilize vast amounts of energy from this region in order to Shift the Assemblage Point. Stopping the world is the easiest way to feed this pool of energy. The drawback to this Chakra is that it can lead to high levels of Self Importance if not kept in check.

**Anahata Chakra** (heart center): This, in terms of the Left Hand Path, is the pool of energy that is the Black Flame. It is also the region where the Voltec Intiate draws energy from in order to Lose Self Importance and gains a large amount of Detachment. A strong supply of energy here is required to maintain momentum towards the ultimate goals set up by Infinity. Meditation and mantra are the way a Voltec may choose to feed this pool of energy. In Ancient Egypt, this was called the "Ib" (or Heart) where the intellect was seated and where thoughts and magic are produced. The draw back here is that utilizing too much of this energy can lead to patterns of behavior that foster procrastination and complacence.

**Vishuddha Chakra** (throat): Here is the region where one must draw energy from when dismantling the Mold of Man. It is the place of all communication and the place where the Sorcerer's commands are repeated until they become the Eagle's Commands. Working with Power Objects can feed this pool of energy. This, in Ancient Egypt, was the place of the "Ka" and was responsible for the "life-force of things in motion". The draw back to this Chakra is creating over descriptions of the world. The Internal Dialogue originates here.

**Ajna Chakra** (third eye): This is the region of the true Self without interference of the personality. Here is where we draw the energy from in order to cross through the Voltec Portal onto the Voltec Tree of Night. Perceptions of the Unknown are not possible unless one can draw

energy from this region. This is the seat of the Nagual. In Ancient Egypt this was referred to as the “Sekhem” and was said to be a place where, if the “Ib” was strong, the powers of various “Gods” would reside within a person. Within Afro-Cuban magical systems loas / orishas are placed in the heads of those who they are connected. Invocations of various entities is the way that most sorcerers feed this particular energy pool. The draw back to this Chakra is the loss of reason and the ability to function in the physical world.

**Sahasrara Chakra** (crown): This is the region of “Split Perception” and the place where the Shadow Self Exits upon physical departure. Here the Voltec keeps a reservoir of energy for the final leap and this energy must be sufficient in order to propel the Initiate into Death Defiance. In Ancient Egypt this was referred to as the “Akh”. The “Akh” which is a completely energetic being which is the Immortal aspects of the Self. This also where the Shadow Self draws energy from in order to perceive elements of reality outside of the Human Fields, therefore it is associated with the Power / Ability to “Move” the Assemblage Point. This pool is fed by completing the Recapitulation.

The Right Field, where the Tree of Life Positions are located, contains only 2 types of Emanations; they are the “Organic Band” and the “Structure Only” band. For this reason, entities encountered upon the Tree of Life should be viewed as manifestations of the self or as a part of the human psyche’s construct. Things like “archetypes” and externalized emotions will manifest within these Positions of the Assemblage Point. The “Holy Guardian Angel” also known as the “Mold of Man” manifests here along with all of the possibilities of natural magics that utilize the four elements, power animals, egregores, plants and celestial bodies. The Aeon of Horus, all Earth based

Currents, and the 93 Current are among those that run through this Field of the Human Energy Body. Techniques for Shifting to these Positions usually involve spoken invocations, scrying, gazing, dreaming, dancing, meditation and visualizations.

The Left Field, where the Typhonian Tree Positions are located, contains the same 2 bands of Eagle's Emanations plus some Inorganic Bands. Things like deeper mental symbols can manifest here and one may encounter Inorganic Beings within these Perceptual States. These will usually take the form of communication and visuals, however, no physical contact (or contact made with the Shadow Self) with the Inorganic Beings seem to be possible here because of the limited exposure to the required Inorganic bands. The Typhonian Current, the work of the Dragon Rouge, the Aeon of Set, Meons (of Bertiaux's System), and other LHP Currents run through this Field within the Human Energy Body. Techniques for Shifting to these Positions usually resemble those for the Right Field with some variations of details.

The Adverse Field, where the Tree of Night Positions are located, contains the least amount of bands that contribute to the Human Condition. Here the Shadow Self is more likely to experience Deep Atavisms, Inorganic Beings, Sentient God Forms, egregores, and Death Defiers. The Voltec Current only runs through this Field of the Energy Body, which explains why it has been largely untouched since ancient times. Techniques for Shifting to these Positions include any conceivable act of magic, sorcery, physical movement, dreaming technique, mental technique, etc so long as it is infused with the Initiate's Awareness.



## **Ain, Ain soph, Ain Soph Or & the Movements of the Assemblage Point**

As any magician with Cabalistic experience is aware, there are three other elements to the Tree of Life diagram that have yet to be addressed. These are Ain, Ain Soph and Ain Soph Or. Unlike the Power Zones / Sephiroth and Paths / Tunnels there are not three versions of each concept. The energetic sorcery of the Black Magician recognizes Ain, Ain Soph and Ain Soph Or as regions or zones beyond the Human Energy Body. Like layers of an onion, these zones envelop the Energy Body and contain Emanations of the Eagle (and Vulture) that are beyond Human Cognition. One must lose human form if they wish to travel to these regions and collect experiences contained therein. Remember, Assemblage Point “Shifts” are when the Assemblage Point is relocated to a new Position within the Human Energy Body. These account for most of the perceptual states experienced by magicians, sorcerers and shaman. Assemblage Point “Movements” are when the Assemblage Point is relocated to a new Position outside of the Human Energy Body. These are extremely rare and are not easily comprehended through rational thought nor can they be described in words.

AIN SOPH OR: Hebrew for “Light Without Limit”, this zone beyond the Human Energy Body is the destination of a large percentage of Assemblage Point movements experienced by humans while still maintaining physical life. The idea of “Light Without Limit” is obviously how this purely energetic field was perceived by the original Cabalists whom stumbled upon the Mold of Man and continued beyond the Human Energy Body into a realm of non-human Emanations. Once the Mold of Man has been

dismantled, Assemblage Point movements can be achieved and forays into the, non-human, unknown can be attempted, but rarely comprehended.

First Ring “Pass Not”: The Rings “Pass-Not” is an idea borrowed from Enochian Magick. These rings traditionally are used to convey an idea that bestows the Initiate with a concept of what must not pass into the following realm. For example the aspects of the self must be shed in order to travel beyond certain Ring Pass-Nots until one is entirely “spirit”. In sorcery terms, the first of the Pass-Not Rings is overcome after one becomes proficient in moving the Assemblage Point. Extended expeditions into AIN SOPH OR will develop ones abilities to breach the First Ring Pass-Not.

AIN SOPH: Hebrew for “Without Limit”, this abode of the “Eagle” unfiltered. The Eagle’s influence, within this realm, can in no way be confused for anything else. Most of the time, the Eagle’s influence in the physical realm masquerades as something else, such as chance, luck, or physical “laws”. In Ain Soph, there is no confusing the pure Awareness that the Eagle has provided to living organisms. Movements to this zone often require dangerous procedures that may end in surrendering one’s physical existence. These movements are best left for times of final preparation of the Third Attention or as a last resort.

Second Ring “Pass Not”: This is the Ring which precedes “Ain” the most distant realm from the Human Condition. In order to cross, the sorcerer must have faced the Eagle, preformed an energetic recapitulation, and be able to survive in “Nothingness”. This is accomplished by a life time of Energetic Mastery.

AIN: Ain, Hebrew for “Nothing”, is commonly mostly thought of in terms meaning “No-thing” and not literally “nothing”. It is the abode of the Vulture which no human can experience unless they have achieved Death Defiance (VIII°). Once a Death Defier has been released by the Eagle, s/he may begin to expand into Infinity. Therefore, “Ain” in Voltec terms is “Infinity”, the place in which all forms of perception are possible. Ain is approached after burning from “the Fire Within”. This is the region of the “Unknowable”.

## **The Four Veils Of the Tree of Night**

Within the traditional study of the Kabbalah, the student learns of the ‘Four Worlds’ approach to the Tree of Life. These Four Worlds of the Dayside Awareness relate the Perceptual States experienced therein to various Right Hand Path qualities of consciousness. The Black Magician also has four worlds, known as “Veils”, which divide the Tree of Night.

**The Veil of Silence:** Upon the Tree of Life, Malkuth is designated as the ‘World of Action’. It is the place of our lives within the Material Realm. For the Black Magician venturing into the Nightside Awareness, the “Veil of Silence”, is crossed as one enters the Nightside Malkuth. It is here that the Voltigeur revolts against the Human behaviors while working within the plane of physical existence. Humans are noisy, there movements and thoughts are both betrayed and hindered by noise. Malkuth is the Point of Departure for the leaper and

crossing this Veil is the conscious attempt at Silence. This Silence takes the form of external and internal silence. Silence of the Mind is known as Silencing the Internal Dialogue. Silence of the Body is known as Motionlessness. Silence of the Self is known as Conserving Energy. Social Silence is known as Vocal Silence. These are the Foundation for Stopping the World.

The Veil of Shadows: The seventh, eighth and ninth Sephiroth on the Tree of Life (the 2nd, 3rd and 4th Power Zones on the Tree of Night) compose the 'World of Formation'. It is the place of where the energetic counterparts to the physical realm are located. The simplest forms of non-human awareness's are found there. Upon the Tree of Night, these Power Zones are just beyond the Veil of Shadows. It is the Not-Doing of simple energies. These Not-Doings are described in the booklet Energetic Sorcery on the Voltec Tree of Night. A summary of these Not-Doings beyond this Veil is; Yesod; Cognitive Dissonance / Hod; Freedom from the Mold of Man / Netzach; Dispersing Self Importance. Dreams are the starting point beyond this particular Veil.

The Veil of Disassembly: The Tree of Life, growing more esoteric during its ascent, identifies the fourth, fifth and sixth Sephiroth as the 'World of Creation'. For those locked in Dayside Awareness it is where the conscious mind assembles the inventory of Consensual Reality. It is the beginning of abandoning the freedom of true Awareness of the Nagual. Upon the Tree of Night, the 5th, 6th and 7th Power Zones lie just beyond the Veil of Disassembly. Beyond this Veil the Voltec is free to embrace potential without the limitations of an expected result. In Tipareth we engage antinomianism in order to dispute the terms of consensual reality. In Geburah we eradicate attachments and in Chesed we stop the world.

All three of these deployments of energy are destructive in nature, yet lead to a greater freedom.

The Veil of the Nagual: The completion of the Tree of Life lies within the 'World of Archetypes' which contains the 3rd, 2nd and 1st Sephiroth (8th, 9th and 10th on the Tree of Night). On the Dayside Tree, the human encounters their 'Holy Guardian Angel' and emanations of the Divine. For the black magician, these are recognized as manifestations of the Human Mold and the Eagle (see *Voltec Anatomy* for more information). On the Tree of Night, these Power Zones lay just beyond the Veil of the Nagual. These are the places that are touched by unfathomed Power. The places where the Shadow Self manifests in its full potential and the Rings of Power are breached. For the Assemblage Point to be pushed into the regions beyond this Veil is to venture into Movements of the Assemblage Point which are beyond human cognition and, therefore, the sorcerer must have developed an intimate relationship with the Nagual.

### **The Vulture's Emanations within AIN, AIN SOPH & AIN SOPH OR**

There are narrow channels extending from Ain into Ain Soph and Ain Soph Or. These are zones of non-existence, non-being, non-Awareness, non-perception, etc. These cannot be entered or experienced by humans. These are elusive ideas that are merely based on partial memories of experiences that occurred on the borders of these Emanations and can, at best, merely be speculated upon. I am fascinated by the potential of the existence of another force that is similar to the Eagle and am frustrated because

all the contemplation in the world only leads me further away from such forces.

In Kenneth Grant's *Outside the Circles of Time*, he says the Vulture is...

"0, Naught, Nuit, Nox, the Goddess of **Infinite Space**. There is here an occult linkage between the concepts of Moth-Mother-Myth-Mouth-Maat-Maut-Mad-Naught-Night-Not-Nox and the goddess of **Space whose cipher is 0**".

This is fine distinction between the **Eagle** and its radiant nature (Ain Soph) and how the **Vulture** is linked to "Ain" (Nothingness) typified by the **Eye of Shugal-Choronzon** and how the **Cry of the Vulture** is the **Key to Nothingness**.

## **The Human Energy Body**

The Human Energy Body contains the totality of what we essentially are. It contains **minor, temporary**, features like acquired energetic damage. It contains larger features which remain with us **throughout** our mortal lives, such as the Chakras and the **physical self**, which contain the personality, our **sexual energy** and other elements that will not be required after **departure** from human form. It also houses **permanent, immortal** aspects, such as the Assemblage Point. With all of these features and regions of the Energy Body at our disposal we continually reshape our selves. We eliminate aspects of the Self, we refine other aspects and even construct entirely new elements that were not there as an act of nature.

For the Black Magician, one should not become hung up on the technical aspects of the Energy Body. A general understanding of its elements and their function is fine. A Shadow Sorcerer should know the difference between Dayside Sephiroth and their Typhonian and Voltec counterparts but should not worry if they can't visualize where they are "located" within the Energy Body. A Sorcerer should know which Chakra to draw energy from in order to accomplish specific tasks and how to vampyrically feed these pools with specific types of energy they have collected but shouldn't worry about their tantric names and associations. These examples should put the Sorcerer at ease because the last thing that I have tried to do is to create stress over the specifics. I want people to have the specifics if they find use in them, I do not wish for the specifics to become an arduous task that distracts them from important aspirations. As with most schools of magic or mystical systems, the shamanistic schools of black magic acknowledge the existence of the Energy Body, which we call the Shadow Self. This Shadow Self is the focus of our goals of Immortality. From our experience, we have reached the conclusion that Carlos Castaneda explained the structure and functioning of the Energy Body in way that best suits our purposes. Most systems that work with such a concept as the Energy Body states that radiates beyond the physical body in the form of a sphere or egg however, Castaneda has presented an additional feature of the Energy Body that has never been explained.

This feature is known as the Assemblage Point, which is the element of the Self that allows the individual to perceive the universe around them. The Assemblage Point is a point of extreme brilliance within the Energy Body and was discovered by sorcerers in antiquity. It is about the size of a tennis ball and is located just behind our right

shoulder. If we imagine that everything that is perceivable by humans runs through the universe along its own "thread" of energy we would see that we share "reality" because the same threads run through everyone's Assemblage Point. In this way we can understand how people perceive the same things and in certain cases, perceive different things. For example, you are holding this and reading from a "book" printed upon "white paper" and letters are structured to formulate "words". This is because your Assemblage Point is in the same position mine is in, however, if it were in a different position altogether, we would not agree on these things. We may have a slight shift of the Assemblage Point that was unintentional and inborn that would not allow us to see the same colors. If our Assemblage Point is in the Position of someone whom is color blind, then they would not agree on what "color" the cover is. When it is in this Position we are able to share perceptions and agree with our fellow man. We have been taught to maintain this position of the Assemblage Point since we were children, our parents, teachers, etc. constantly explained to us what is "real" and what is not. Today, as adults, we continue to maintain this rigid mode of perception by talking to ourselves. Day and night our "internal dialogue" upholds the World. This internal chatter can, through disciplined practice, be silenced for extended periods of time and allow an individual to experience other perceptual realities. Although, we do not want to constantly be confined to the habitual position of the Assemblage Point, we must accept while going about our daily lives that it is necessary to maintain an agreement with our fellow humans.

Now we are ready to consider the consequences of shifting and moving the Assemblage Point out of its habitual position. A Shift is the act of dislodging the Assemblage Point and allowing it to relocate to a new



position within the Energy Body. A Movement of the Assemblage Point is the act of dislodging and moving it to a position beyond the Energy Body, stretching the Energy Body along with it as it goes. Obviously, shifts are far more common. A shift can be minor and not even noticed much (if at all) or it can be a severe shift that disrupts how we think and function. Minor shifts can occur from breaking patterns in our lives. An example would be a vegetarian who does not eat food containing beef, changing their diet abruptly. That person may feel stomach discomfort and other physical symptoms but it is still a minor shift with almost no noticeable psychological effect. Major shifts can occur for just as many reasons as the minor ones. Severe illness / injury, abnormal physical acts and dreaming are just a few examples of such larger shifts. For instance, if an individual ingests hallucinogenic mushrooms, they will experience things that others whom are maintaining the habitual position of the Assemblage Point will not agree upon. This person may “hear colors” or “see sounds”, they may experience a whole world that others cannot. The mushrooms served to dislodge the Assemblage Point to the extent that will effect how they function for hours. Any text on Shamanic technique will give examples of how this is accomplished, from the use of mind altering plants to enduring physical pain. The Order of the Voltec, too, has its own unique approaches to shifting the Assemblage Point. Moving the Assemblage Point is very different from a shift because it will allow one to experience perceptual modes that are not of the human condition. Movements rarely occur accidentally and are often the result of dedicated work within a particular system of the occult. A movement will change not only how you think and function, but it will change every aspect of your being and how you perceive the universe. The Order of the Voltec explains techniques for such Assemblage Point movements within the higher degrees.

## **Perceptions of the Sorcerer**

1. Focus on being unburdened by **material constraints**.
2. Focus on **eradicating self importance** and limiting behaviors.
3. **Actively eradicates habits and routines**.
4. Focuses on what is and projects **self-actualization**.
5. **Acknowledgment of the world as a total mystery** and a limited description.
6. Time as an emanation, or **byproduct of attention**.
7. **Constant renewal**.
8. **Adherence to nothing**.
9. **Acts with death as prime motivator**.

## **Perceptions of the Modern Human**

1. Focuses on **material gain and worth**.
2. Seeks to **amplify and enhance self importance**.
3. **Glorifies habits and routines**.
4. Focuses on what **should be**; projects personal fantasy.
5. **Fixed perceptions about the world**.
6. **Linear conception of time**.
7. **Powerless to change the self concept**.
8. **Adherence to dogma**.
9. **Acts according to socially construed**.

# Energetic Sorcery on the Tree of Night

1

MALKUTH

“Controlled Folly”

Lilith - Queen of the Night

For those Initiates working within the first inverse Sephiroth of the Tree of Night, the concept of “Controlled Folly” must be mastered in order to continue his/her descent into the “Unknown” Positions of the Assemblage Point. Since sorcerers lives above conventional ethics and considers viewing actions as “right” or “wrong” obsolete. This state leads to the realization that most humans engage in their daily affairs without conscious decision and they often lead to degenerated modes of perception. The Black Magician strives to play with reality, to be free of attachment or desire for specific outcomes yet remaining entirely aware of his or her choices and of his or her actions. Nothing is left to chance; however, it is inevitable that the sorcerer will realize that the outcomes of these actions are meaningless. In the *“Power of Silence”* the reader learns to not be attached to anything, while remaining a part of everything. On the Left Hand Path, the Initiate must understand that they are not one with the world and that there is no homogenous coexistence. They simply are one part of the whole and are not, in any terms, to seek complete integration with their environment. Controlled Folly is a tool that can be utilized to reduce self-importance and to apply principles of “Stalking” or in Voltec term, applying Downward Path sorcery. I have shared my Controlled Folly experiment with the Order of the Voltec on the first degree,

“Diabolist”, discussion board. It was a simple example that allowed me to apply Controlled Folly.

My experiment: I will retell the experiment that I undertook, along with the I<sup>o</sup> Initiates of the O.V. Anyone who knows me, understands that I am competitive. “Good” or “Bad”, I have always played to win. I wasn’t unhealthy about losing. I definitively accepted losing as a part of life. I was able to let go of a loss without problem, however, while engaged in any competition, I would become engrossed with “game” at hand and determined to win. For many years, I would invite my friends over for a night of foosball. We would all chip in \$10 or \$20 and we would draw a team member at random and play a number of games. The winner was awarded all the cash. It was a fun night among friends and, of course, I loved the competition. I decided that I would engage in controlled folly during one of these foosball sessions. I would act as competitive as I always have; I would talk trash like usual and would play as hard as ever. This time, however, I was going to intentionally lose. At first glance this seems like I am looking for specific results, however, I had no intention of what would come of my losing the game. I didn’t care how the others would take it nor did I care what it did to my competitive nature. I was free from the real pressure of winning and didn’t care in the least about the somewhat large cash prize or the joy of victory. I simply played hard and at the end...lost. It’s that simple. An intentional transgression of this principle can also be utilized by the black magician. Planning ones actions and orchestrating events to affect an outcome is what we called “Living Strategically”. We choose our tactics and methods, apply our skills, read our environments and predict the reactions in order to achieve a desired outcome. Both application of Controlled Folly and the

transgression of this principle must be mastered in order to approach the second Sephiroth.

## 2

### YESOD

#### “Cognitive Dissonance”

#### Gamaliel - The Obscene Ones

In the Castaneda books, Don Juan Matus often placed Carlos into uncomfortable situations where he was forced break patterns, act in ways in which he was not comfortable, or placed into fearful circumstances. This technique, which is called Cognitive Dissonance”, can be an excellent manner in which to liberate energy for redeployment in other aspects of our initiations. I don’t believe this term was actually used in the Castaneda texts, however, the principles certainly were. This is really a simple concept. Identify the patterns that you uphold in your daily life and consciously break them. We all have so many patterns in our lives that we probably couldn’t break them all. Do you put your left shoe on first all of the time? Do you drive the same route to work every day, even if there is alternate ways of getting there? Do you eat lunch at the same time? Do you indulge in the same emotions every time you are stuck in traffic? The list could go on and on. The trick is identifying them. They may be subconscious patterns that would take greater effort in realizing and even greater effort to break them. The key idea here is, the harder the pattern is to identify and break, the greater the energetic release.

For Ceremonial Magician’s patterns can be particularly prevalent and destructive. Often times, magicians maintain habits in ritual that can actually counter act the

purpose of the working. Now here is a situation where identifying the pattern can be critical. Unless the sorcerer is utilizing Intentional Transgression of Cognitive Dissonance by purposely creating new patterns to serve his/her magical work (see below for transgression of this rule) then any potential, unwanted, pattern must be destroyed. In order to eradicate these unwanted patterns from our Ceremonial Work, we must look at the structure of our work as a whole. Do you script or plan out your workings ahead of time? If so, then your task becomes a little easier. You should go over your notes or ritual script and remove these reoccurring elements that are unnecessary. Is there a portion that is included just because you “have always done it like that”? Question the purpose of all portions of the work and eliminate the parts you can do without. Continue this practice of revision until you are confident that only the essential elements remain.

Those of you who have been practicing with Liber MMM from Peter J. Carroll’s work, and have been involved with cognitive dissonance in the form of motionlessness and gazing. Motionlessness is the “Not-Doing” of the body. The results that will come of these practices are thanks, in part, to Cognitive Dissonance.

Intentional Transgression of Cognitive Dissonance is the intentional creation of patterns to help us achieve our goals. There are times when a technique will work better if we are able to utilize it without conscious intervention. We can build a pattern to serve these ends. Of course, at one point or another, we will have to destructure these patterns, but they can help us for an amount of time. It may be wise to set these patterns up to have a determined life span. We can keep these patterns within a beneficial

context by remaining aware of their existence and destroying them at the end of their predetermined life span. Cognitive Dissonance can be incorporated into many aspects of our personal initiations. Patterns will be both destroyed and, oddly enough, created in order to fully utilize Cognitive Dissonance. This is a tool that should not be underestimated.

### 3

#### HOD

#### “Freedom from the Mold of Man”

#### Samael - Poison of God

The “Mold of Man” (a.k.a. Human Mold) is the template which gives form to a specific energy. This template forms energy into what we know as “human beings”. All human beings share the same form, despite differences in general appearance, it is simple to matter to identify people. The process of becoming Formless and breaking the stagnant state of ordinary perception involves seeing the mold. Once an Initiate accomplishes this, the Assemblage Point can become dislodged from its habitual position.

Since the mold contains everything within the human inventory, people often mistake this encounter as seeing “God” or in the occult world as the “Holy Guardian Angel”. Repeated exposure to this mold, however, removes this confusion of its nature.

Sorcery involving water seems to be the standard when intentionally trying to encounter the mold. If you are so able, typical work geared towards knowledge and conversation with the Holy Guardian Angel can also be effective (albeit, a much more long term approach).

Water Sorcery usually involves gazing and/or submersion into natural water sources, such as streams, rivers or ponds and lakes. Elemental exercises work best for approaching the Human Mold, if time doesn't allow for a more complete shift of the Assemblage Point.

**Water Exercise:** Since the Mold of Man exists in places of water, a Sorcerer can experience the Mold by conducting a series of exercises, repetitiously, until one is familiar with the element enough to evoke it during Portal Work.

As all occultists know, the element of Water has the two qualities, cool and moist. Become familiar with these qualities by submersing yourself into cool water (lakes and streams are best but a tub will work). Leave only your nose exposed to the air or breath with the aid of a snorkel. Visualize the water flowing through your body and not at all impeded by your skin. Do not confuse physical water with the element water during this exercise.

After a week or so of doing the first exercise, do the same procedure, however, become the element of water while submerged. Allow the physical body to dissolve and expand yourself through the body of water.

Become water during a time of day when you are not submersed in order to learn to control this element.

When you can Shift your Assemblage Point to the Position where you can become Water without the aid of being surrounded by physical water, make the Shift while doing portal work (Complete the Shift in "Hod") and make another leap to seek the Human Mold in Kether of the Dayside Tree. Begin to dissolve this image each time



it is encountered and eventually lose Human Form.

The transgression of this is to encounter the Mold of Man without breaking it down into what it really is. During this encounter become immersed into the entire spectrum of human qualities. This process is helpful when the Sorcerer wishes to encounter the Mold as the Holy Guardian Angel as a “separate entity” for a disassociated view of their current state.

4

NETZACH

“Dispersing Self-Importance”

Oreb Zaraq - The Raven of Dispersion

The idea of becoming free to experience any State of Perception is crucial to the sorcerer’s curriculum. States of Perception, as we know, are determined by the Position of the Assemblage Point. The Assemblage Point is fixed in its habitual position due to the force of Self Importance. A gradual dispersion of self importance provides one with the ability to pursue the freedom of perception required for leaping from one Position of the Assemblage Point to the next.

Self Importance manifests in so many ways within our daily lives, it becomes quite a challenge to maintain vigil against it. Any time we get angry or upset, Self Importance is usually to blame. The Black Magician cannot travel into the non-human unknown until they lose their Self-Importance. If one is having consistent trouble with their Portal Work, it is usually due to self importance

masquerading as something else. Such troubles are often not with methods but, rather, with emphasis, so awareness of self importance is the best training device a sorcerer can use. Self Importance is usually conveyed through the act of speaking. If one stops speaking, except when absolutely necessary, one can curtail many instances of Self Importance.

The three basics of speech control that eliminate a good amount of Self Importance are; don't criticize, don't condemn and don't complain. If you can manage to do this, much of your S.I. will not be conveyed and will begin to dissolve through disuse.

A project I have found to be useful is the act of caring for someone other than myself. This particular chapter in my life has taken care of two core concepts; "Self Importance" and "Petty Tyrants" (see Chapter 9—Chokmah). Having to take care of another person whom needs your help (especially if you do not like the person) is an excellent way to lose Self Importance. Don Juan, in the Castaneda texts, suggests that Carlos talk to plants to lose S.I. this may work for some but it may not be extreme enough for others. Work without expectation of results is a good method too. The more effort one puts into a "fruitless" task, the better the results. Carlos was charged with the task of moving a huge rock. After he had moved it to the required location, Don Juan made him move it back to the exact location. So much effort was put into moving the rock that Castaneda had to abandon S.I. if he were to be able to move the rock back. Devotional Service

(Bhakti Yoga) is an excellent way for LHP Initiates to lose Self Importance.

The Personality should not be confused with any aspect of the Essential Self; self importance is a product of the installed personality that is a result of society, upbringing, self image, etc. The Essential Self is the energetic structure which is governed by the Will. This false identity that people confuse as the Self (Personality) should not be allowed to affect the Essential Self without careful consideration and removal of Self Importance.

Intentionally transgressing this Core Concept involves becoming Self Important within the confines of a specific situation. Self Importance can be a tool (as long as it is temporarily deployed) when the Initiate requires a strong social presence as a means of Stalking.

Completely dispersing Self Importance, prematurely, can lead to apathy and lack of motivation to further one's Energetic Work. A small, carefully selected, amount of Self Importance is usually required during early development of the Self and therefore only the obvious, debilitating, facets of Self Importance identify themselves enough to be destroyed.

## Tipareth

## “Disputing the Terms of Consensual Reality”

## Tageriron - The Hagglers

The Path of the Black Magician is fiercely individualistic. We understand that, in the end, we are alone and the development of our Shadow Selves depends on the work we do. No one can do it for us. Then why would one desire to be in an organization if the ultimate goal is to be strong enough to survive as individual entities in Infinity? Well, besides the obvious reason of the sharing of information, we often unconsciously still desire to communicate with like minds. This unconscious drive can be beneficial if identified and properly directed. The Initiate, whom decides to affiliate with the any sorcery group, immediately has access to a new consensual reality. This is one of the best reasons to be involved with an organization of this nature.

Consensual Reality is a simple agreement that humans make with one another about the nature of reality. This is a major hindrance to Sorcerers. A constant battle is waged in our daily lives to find a way to live beyond this agreement while still remaining functional in its matrix. For the Sorcerer, black magical groups and organizations serve as places of existence where no explanations are required concerning the nature of “reality”. We need not to convince each other of the reality of our actions and therefore make greater power accessible to each other.

An important step in allowing ones efforts to become actualized is to reject consensual reality. Humans have a need to make sense of their world by reaching an agreement as to what is real and what is not. This can interfere with personal growth. The Order of the Voltec allows its

members to form a non-ordinary consensus, thereby encouraging seemingly miraculous feats. A common approach that allows this process to start is called “Antinomianism” which gives the sorcerer the freedom to choose which social laws or agreements are beneficial to him/her and which have to be discarded. In later stages, this is the platform from which many perceptual leaps will be made by the Voltigeur.

Antinomianism is much like the breaking of patterns found in the exercises of Controlled Folly, however, this time the Initiate is breaking the patterns of the society in which they live. This helpful tool in separating one’s self from Consensual Reality should not be mistaken for the attention grabbing, rebellious, nonsense that many Left Hand Path Initiates engage themselves in. Going out of your way to be “different” for the sake of Self Importance, is counterproductive. Wearing black and inverted crosses will not separate you from Consensual Reality; it will rather attract more attention from it.

The transgression of this principle is to become immersed within Consensual Reality. This is an excellent method to go unnoticed by any society or in any social situation. During times of danger or stress from inorganic forces, the Initiate can revert to immersion in Consensual Reality, where such forces have no influence. Allowing Consensual Reality to influence you becomes useful in being inaccessible to unseen forces that rarely have any impact on humanity at large.

## Geburah

“Eradication of Attachments”  
Golachab - The Arsonists

When a sorcerer can begin to **detach themselves from everything** they gain a **great advantage over humans** whom are attached to things such as **material possessions, emotional situations, relationships, outcomes of social settings, financial gains, etc.** The black magician is advised to use an Awareness of Death as a tool of becoming increasingly detached. The idea of Death can make one sufficiently detached so that they do not cling to anything nor deny themselves anything.

Detachment is not to be born out of fear or indolence, but rather out of discipline and under the influence of the 333 Current. Adaptability is important in both energetic endeavors in our day to day lives because the nature of reality is constantly in flux. Nothing is permanent and change will wash over you sooner or later. Detachment helps us deal with this constant state of instability.

Sorcerers often think that detachment means one cannot have or express emotions. This is not so. In fact a good amount of detachment allows us to experience or emotions at a higher level, where they are not subject to the influences of self importance or our misperceptions of reality. Thus, emotions can be expressed as a true aspect of the Essential Self and not from attachments and fear of the unknown.

Realizing the worth of an activity, in and of itself, **requires** one to remain detached from the lust for results of **his** or her labor. Some Black Magicians have stressed **concern** over the seemingly impossible task of becoming a **Death**

Defier and therefore have dropped out of the program because they didn't see the point in continuing with the work if they couldn't achieve the "big picture". To them, the work itself must have had no value. I am fully aware that I may not achieve Death Defiance, however, my Controlled Folly, my sorcerer's Disposition, my strategic approach to life, my use of Death as an Adviser and my Detachment from results allows me to know the value of the action itself and not the accumulated results of the actions.

In section 4, I discussed how Castaneda was forced to lose Self Importance by doing a difficult task that ended without the reward of identifiable results. This same exercise can be used to combat Attachment. Creating works of art and then destroying them is a very popular method of detachment. Discontinuing harmful relationships with people is an excellent technique. Sometimes, individuals remain friends with a person just because "they have always been friends" even though the relationship is one sided. The other person takes from the individual in question or causes other types of damage, yet s/he does nothing to end the cycle. Detachment from the situation will lead one to realize the futility of the relationship and put an end to it.

Transgression of this principle is to remain Attached to something (or someone) for a particular reason. Usually, this is done so that we may remain accessible to it (or them). Detachment leads to Inaccessibility and intentional attachment can make the Sorcerer available to particular individuals or influences as needed.

Chesed  
“Stopping the World”  
Gasheklah—Disturbers of All Things

As it is now, our World is upheld by constant descriptions and reassurance from others and from our Internal Dialogue. Removing ourselves from the limits of Consensual Reality (see chapter 5) negates the influence others have on upholding the world. All that is left is our constant, internal, descriptions of what the world is. Silencing the Internal Dialogue is the key to Stopping the World.

The Internal Dialogue is the constant chatter in our minds. Humans talk to themselves without end. In Eastern studies, achieving “inner silence” is a lifelong pursuit, but in the Castaneda texts this achievement is one that is sought and accomplished early on in the apprentice’s studies. I believe this is because it is dealt with in a more direct and practical approach rather than through the usual, vague, esoteric way that is indicative of eastern methods.

The Black Magician strives to stop the Internal Dialogue because this is the way everything becomes attainable and all things are possible. Since internal dialogue is constant most people begin to substitute it for reality. Don Juan tells Castaneda that Stopping the Internal Dialogue opens the doors between worlds. This is way the additional step of stopping the World is added to the Portal Work in the IV° during the Immersion Technique. Every time we tell ourselves the way something is, we spend precious energy making that very thing that way. For our Sorcery to work, we must allow our energy to work in non-conventional ways. Additionally, our maintenance of the World blocks



certain modes of perception from reaching us. In order to become accessible to specific Perceptual States then we must stop the world as it is and allow a different World (Reality) to attach itself to us. Remember, the Shadow Realms of the Tree of Night are upheld by internal dialogue (albeit a abnormal form of Internal Dialogue) too, so in order for a Sorcerer to eventually go beyond these perceptions the Internal Dialogue must be stopped entirely.

**Stopping the World:** Stopping the World is an operational description of focusing the Second Attention. The Second Attention is the name for the “Nagual” or the “unknown” which is all our “magical abilities” that we have been developing through our pursuit of the Occult. For our purposes here, the Voltec will stop the world through Portal Work. Again, we see the importance of the Voltec Portal through its versatile applications in pursuit of both the Shadow Realm and practical comprehension of the “Core Concepts”. In the black arts there are many examples of techniques for Stopping the World / Silencing the Internal Dialogue but the technique that I personally use is simple; Sit in front of a lit candle and gaze at the flame. Close your eyes and maintain the image of the flame in your mind without thinking of anything else. If you start to think of anything, other than the candle’s flame, open your eyes long enough to regain the silent image. Eventually through this technique, you will cease talking to yourself at all.

Intentional Transgression of Silencing the Internal Dialogue is to allow a specific type of internal talking to focus on the detached manipulation of Intent through that can be referred to as “sober commands.” We can also uphold the Shadow World (Tree of Night) in everyday life

by repetitiously reciting the Internal Dialogue experienced when our Awareness was embodied in the Shadow Self.

8

Binah

“Erasing Personal History”

Satariel - The Concealers

The Black Magician creates a “fog” around themselves by Erasing Personal History, thus concealing him/her from the influences of Consensual Reality or from any other chosen force. This is a mysterious state that is quite unpredictable even for the sorcerer who engages in the act of creating the Fog. This is usually undertaken because of the sorcerer’s preference for the ultimate freedom of being unknown.

Personal History is what allows those individuals in our lives to pin us down with their knowledge of who we are. We renew our personal history by updating their knowledge of us constantly.

In the Castaneda books, the reader learns that there is three primary ways that an individual can Erase Personal History. The first is losing Self Importance (see chapter 4) the second is Assuming Responsibility and the third is using Death as an Adviser. “Assuming Responsibility” is a technique in which the sorcerer chooses his actions with full knowledge and without regrets or doubts of the outcomes. This technique of Strategic living allows one to gain large amounts of Personal Power. Using “Death as an Adviser” is a technique that yields results within the perfection of all Castaneda’s “core concepts”.

In the Order of the Voltec, we utilize a few techniques for

Erasing Personal History. The first, and simplest method, is Retro-Image Continuity. Now this particular technique does not completely erase one's history, it merely provides a practical step towards that end. At first a person may not be ready to erase their history and detach completely (see section 6) and Retro-Image Continuity is an easy, painless, way of taking steps toward both Detachment and Erasing Personal History. This is how the sorcerer begins to form the Fog.

Retro-Image Continuity prevents family, friends, co-workers, etc from obtaining new information about you without the need to damage them by complete Detachment. The Sorcerer discontinues talking about themselves to these people but allows them to think of him, in his former states. Perhaps the Sorcerer used to be interested in model rockets but now spends his time in pursuit of Sorcery. Ok, if you tell your family and friends about new interests, you further subject yourself to their definitions and their concept of reality. Instead, let them think you are still interested in rockets and let that be a source of interaction. The idea, however, is to tactfully direct the conversation towards them. It shouldn't be hard; most people love to talk about themselves. To the people that know you, you will remain the same old person you have always been. One can see why this may start to form the "Fog" but certainly does not erase anyone's history.

The second technique that is unique to the Order of the Voltec is a Ceremonial Magic procedure, reserved for the IV<sup>o</sup>, called Ancestral Confrontation. In this procedure, one's family name is approached as an Egregore and the living portions are separated from the dead portions, thereby extending life by dissolving the "Death Urge" and Erasing Personal History.

The intentional transgression of this principle is rather limited. The only application I have come across, at this point, is allowing a Magical (or non-ordinary) Personal History to form in order to augment our development. For instance, my time spent in various Hindu Ashrams, my time in the Temple of Set, my time in *The Animal Mask*, etc. have become my personal history that is allowed to exist because to erase it, before I am prepared to do so, will eliminate the influences from those groups that I wish to maintain.

9

Chokmah

“Petty Tyrants”

Ogiel - The Hinderers

The Petty Tyrant (like all of the Core Concepts) serves multiple purposes. Besides, helping with the elimination of Self Importance the Petty Tyrant forces the warriors to use principles of Stalking and in doing so Shift the Assemblage Point. When viewed from the outside the petty tyrant appears as a “hinderer” but the petty tyrant, despite being a tormentor, is utilized in conjunction with the attributes of the Black Magician to temper the BA (BA, an Egyptian term that refers to the accumulated power of an individual) of the warrior.

Petty Tyrants are key ingredients in the formula of Impeccability. Impeccability is to be free from rational assumptions and rational fears. Impeccability accumulates with continual use of Voltec Sorcery and from encounters with the Petty Tyrants. Nothing can prepare a Sorcerer to face the presence of the unknowable as much as the challenge of dealing with people in positions of Power.

In my interactions with Petty Tyrants, I have learned the

value of living with an iron strategy. I have learned to plan and to orchestrate from behind the scenes as well as to accept things that I cannot change. For me, these interactions have provided me with opportunities in various aspects of perfecting my Shadow Self since that is beyond the reach of these Petty Tyrants.

The interaction and handling of the Petty Tyrant trains the Voltec Initiate in the applications of, what Don Juan Matus called, the three basic elements of Strategy. These three elements are Control, Discipline and Forbearance. Control is the element that enables energy to be directed, freely, wherever it is needed. This element breeds independence and stamina in all matters. Becoming enraged, angered or even agitated are signs of lack of control. Discipline is the element that allows the Sorcerer to access various points of energy in themselves, others and in the environment. This is the ability to remain focused even under the most adverse circumstances. Forbearance is pursuit of the “big picture” without getting caught up in what we cannot change or control. It allows us to let go of what belongs to others and to guard what belongs to us. The Petty Tyrant, therefore, allows the Initiate to train these principles in a predetermined way and so that they can be employed when they are truly needed.

Transgression of the principle of the Petty Tyrant is the point in which the situation becomes counterproductive. The Petty Tyrant is a temporary tool that will eventually run its course and lose potency. A clean break from the Petty Tyrant must be made; however, no revenge must be executed upon the Petty Tyrant. After all, the Petty Tyrant provided a service in which you freely accepted.

10  
Kether  
“Split Perception”  
Thaumiel—Twins of God

Split Perception refers to a state, in which the Sorcerer is Aware with both his/her Dayside Self and with his/her Shadow Self. They move together through means of one or the other and the experience reality as a unified consciousness.

The Dayside Self refers to the physical body existing in the physical world. Ones Awareness is mostly in Consensual Reality and usually filled with Internal Dialogue. It is the current position of the Assemblage Point known as “Reason”. We animate this aspect of the Self, sub-consciously and it our “normal” state in which we are accustomed to living. It is the “First Ring of Power” and is merely a reflection of the outside order and it can only witness the effects of the Tonal but cannot explain it.

The Shadow Self is the Sorcerers double in which all attempts, through sorcery methods, have been made to create a working knowledge of. It is referred to as Silent Knowledge which is the “Original Position of the Assemblage Point”. It is our direct contact with Intent. Our Awareness is shifted into the Shadow Self during our Portal Practice in order to make a leap from one perception to another. Many of the leaps are concerned with the Positions of the Assemblage Point upon the Tree of Night. Dreaming is the other way in which the Shadow Self can be accessed and is done so especially in Lucid Dreaming.

To be Aware with both aspects of the Self is a truly

unique state that few have experienced. All Positions of the Assemblage Point within the Human Energy Field become accessible and will be experienced with both aspects of the Self. During waking states, there are two methods for Split Perception that I personally use. One is drawing the Shadow Self through the Portal and utilizing the Split Perception within the Physical realm. The other is pushing the Dayside Self through the Portal with my Awareness into the Shadow world of the Tree of Night.

For Death Deifiers, Split Perception is absolutely necessary for preparation of the Self, prior to the Final Leap. The Dayside self can continue to work within the Physical world after the final leap with the help of the Idol of Thaumiel (see Downward Path into Nod for details). The Idol of Thaumiel is created as a focal point for the first attention in the Dayside reality and as a destination for the unified self to act upon Consensual Reality even after the Sorcerer has departed from Consensual Existence.

Additional Techniques for both methods of Split Perception are issued to black magical initiates after extensive preliminary work has been completed. Split Perception is a state in which Free Movement of the Assemblage Point is achieved and needs to be approached only after a complete understanding of the Core Concepts of black magical philosophy has been achieved. There is no intentional transgression of Split Perception since doing so would counteract so much of what the Sorcerer has done. The state of Split Perception is experienced by qualified and experienced Initiates who need no such safety nets.

-6-

# Infernal Gateways

By: Bones



In navigating the Tree of Light,  
the Initiate explores Power  
Bones located in exact positions  
within the energy body.  
These Power Bones and that  
which is present fluctuating  
between the Power Bones is mapped  
out by the Tree of Light.

This work focuses mostly on understanding, and some of the techniques of, shifting the 'Assemblage Point' into the 'Second Attention'. That is, Shifts in conscious Awareness creating altered states that anthropologists would label as shamanic in nature. Not only do these techniques empower works of sorcery as it is traditionally understood, but they are also tools that expand the limits of one's normal Perceptions. Some of the techniques covered in this work include shamanic travel, shamanic witchcraft, sorcery and shape shifting. The work also looks at ways of employing the Voltec Portal, a smoking mirror akin to those of the Ancient Aztecs, Mayans and Toltecs which serves as a Hell Mouth into a mysterious night side reality.

### **The Key**

The key that unlocks the door to otherworldly and ancient spiritual dimensions is not a series of magical symbols and words. It is a key that is within us all- the ability to go into states where the 'Assemblage Point' has the liberty to move and be shifted into Positions in the 'Nightside of Awareness'.

This key, by itself, is only part of the left hand path of liberation. Other important aspects that the Black Magician looks at, is how much of consensual reality is upheld by 'Self Importance', 'Internal Dialogue' and habitual patterns in daily living. The breaking down and redeploying/redirecting of these elements allows access to new horizons of Awareness. It is a path of liberating oneself from the limited perceptual cage created in modern socialization that is liberation with Awareness and Control. The path departs from 'Dayside Reality' into the 'Nightside Reality', while simultaneously offering discipline and awareness in order to master mundane

living and achieve great things in the material world. The key spoken of within this chapter, despite not offering complete Voltec liberation by itself, is a very powerful tool towards it.

Turning the key involves entering a state fully immersing into the task at hand, an energized focus that we at some point in life have slipped into, completely unaware of its full potential. We experienced these states mostly in childhood when our minds were more our own and less limited by the negative aspects of socialization. A.W. Dray, on page 45, gives an example of how his 'Assemblage Point' shifted in childhood working on an art project and becoming disassociated with his immediate surroundings.

To no greater level or depth in the altered state described on page 45, I, as a young adult, often performed magico-religious customs. I remember traveling to a new city, and to my unawareness I had moved in with a violent criminal. At first I thought it wasn't a problem as I probably wouldn't be living there long anyway. I tend to feel a little claustrophobic when I live in suburban areas. To remedy this I often visit parks and botanical gardens to be closer to nature. Much to my good fortune the house was situated right next to a park, with plenty of trees and a small creek. At midday whilst in the park I went down to a creek, scooped up some water by my cupped hands, brought it up into my mouth and then sprayed it over the water. This is a custom of opening the land and summoning spirits that haunt the locality that I had learned in the more Northern parts of the country. I then sat back and rested on a rock waiting for the spirits to arrive, my breathing became slightly deeper and my body relaxed. My eyes were open but my visual focus was nowhere in particular and my mind silent with anticipation. I soon fell into the state described by A.W. Dray

above. It was in this state I felt an energy that expressed annoyance that was coming from a specific direction outside of me, it produced a dull pain like a mild headache. I knew this to be a spirit and turned my eyes towards them and the energy changed into something far more pleasant, as if the invisible entity wanted me to face them and acknowledge their existence with a sign of attention.

I then had a daydream like vision of kangaroo-like shadows encircling my head, (an omen of danger) and this was followed by a vision of my house. Accompanying the imagery was a silent knowing that I had to be careful going back to the house because something was going on. This is how the spirit spoke to me in a way that transcends the language barrier. I did not feel fearful or distressed about what the spirit had revealed to me, as I knew I had access to spiritual forces to give me the upper hand.

I had probably been sitting by the side of the creek for about ten to twenty minutes- it is hard to tell, as in that state time is distorted. After washing my face and returning to normal consciousness I headed back home. As I approached the house I didn't walk directly up to the door, but rather crouched down by some shrubbery by the side of the house, out of plain sight. I didn't even have to wait to see what was going on as I could hear the sounds of great violence within. It was a fight between my house mate and some other men. So I waited until the men had left, then walked in through the front door. The spirit had saved me from an unpleasant experience and it would not be their only service to me. My house mate threatened me with a knife in his violent episodes of paranoia. It didn't take me long to go back to the park to communicate these discomforts to the spirit. Within a week the spirit removed and replaced the troublesome house mate.

To give some insight into the subjective view of the sorcerer (myself), this event in no way was seen as special, but rather dull like the rest of mundane reality and took place in daylight. There was nothing about it that made it in anyway stand out from anything else in everyday existence. There was never any need to stop and analyze things and dissect them intellectually whilst in the action. In the action of sorcery one's mind must be one with and submersed in the action, for the mind to be focused elsewhere would be like running in a race and suddenly stopping halfway to examine one's legs.

The shifts of consciousness described so far, in the two examples given in this chapter, are what some call the 'state of flow'. In the 'state of flow' the 'Assemblage Point' is liberated so it may move and shift to other positions in the energy body. It is a level of trance that traditional practitioners for thousands of years have employed to perform sorcery and travel to otherworldly dimensions. Whilst in the 'state of flow' traditional sorcerers can communicate with 'Inorganic Beings', retrieve or capture souls, psychically merge with a targeted object or subject, and cause subtle changes in the objective world. The deeper these trance states become, the more energized and effective they are at fulfilling these tasks and more.

It is not solely in the realm of spirituality and creativity that the 'state of flow' has its uses. Martial artists and even some athletes have been known to employ this mode of consciousness. Even I, an individual who is not an athlete, have found myself using it while engaged in knife and sword fighting sports. I find that I shift into a state of auto-pilot and being one with the task at hand, resulting in a more superior performance. Many who have experienced this in similar activities are completely unaware of it's metaphysical value or nature.

A non-esoteric (and imperfect) explanation of altered states of consciousness can be explained as follows; the mind runs like a machine, at cycles per second, changing the speed or slowing down the brain cycles changes your state of mind. Psychiatry teaches that whilst in altered states consciousness induced by sensory deprivation, meditation, etc a normal person may experience hallucinations. In the Art of sorcery this phenomenon is not viewed in the almost negative light that psychiatry gives it, rather it is developed to become more psychic or relevant in nature.

Modern psychology has adopted techniques of hypnosis that it employs to put people in altered states to access deeper knowledge of the Self, and bring about positive forms of self-transformation. Likewise the sorcerer and mystic also employ these states of mind to access deeper knowledge of themselves and aid in works of self-transformation. Although a sorcerer's knowledge of these states goes far beyond non-esoteric limitations, traditions have been exploring such phenomena for tens of thousands of years. These states can be powerful tools to move and shift the 'Assemblage Point' giving access to mysterious and unknown dimensions of reality. Everyone enters these states in daily life in activities like relaxing in front of a television screen, reading a book, sleeping and dreaming, only without the same level of focus, awareness and control a sorcerer has.

Most acts of sorcery involve shifting the mind in a way that it functions in Alpha or Theta brain waves. The deeper one moves into the 'Nightside Awareness' the mind functions in Theta brain waves and deeper still Delta brain waves. Even scientists, writers, musicians and artists have been known to go into Theta states through heightened creativity.

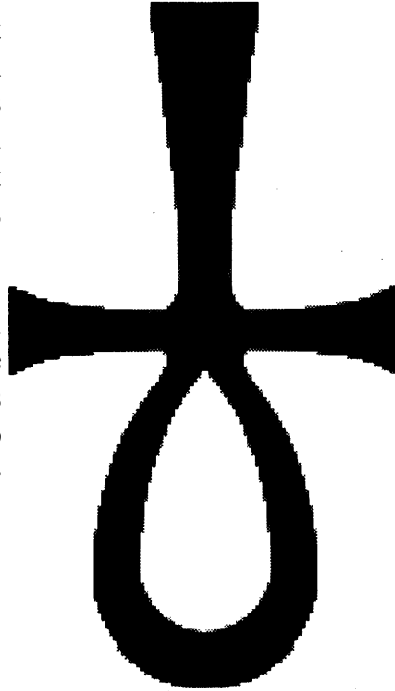
Incan, and some South American, sorcerers employed coca as a magical intoxicant that creates a very high level of Beta brain waves. Likewise some modern magicians have been known to use chemical substances that greatly heighten Beta brain waves. Beta brain waves can shift the 'Assemblage Point' to entirely different positions in the energy body but can still be of magical value. Being in an altered state by itself is not enough to perform acts of sorcery, rather it makes shifting the 'Assemblage Point' easier. Altered states without the desired focus, awareness, control or directing force are generally useless, although there are exceptions.

The practice of the Voltec Portal is possibly one of the best for accessing at will, controlling and deepening these shifts of consciousness. The practice conditions the mind to respond and act in accordance with the will, to create the ability to quickly shift into trance states with the desired amount of control and psychic receptivity. This is a cumulative conditioning that involves indulging in the pleasures of traveling between the dimensions.

Another Voltec practice of the II<sup>o</sup> similar to Dharana of Raja/Laya Yoga requires more discipline, but the mastery thereof leads to being able to enter the 'state of flow' at will, with greater depth, control and awareness. Not to mention such techniques greatly enhance shamanistic workings like the Voltec Portal. Dream control is also mastered in the Order, and is an ability that offers access to the deepest levels of the subconscious that Kenneth Grant calls Amenta. In the East, some traditions believe this Art to be the key to awareness and control in the transition of death. Whether or not dream control can or can't offer power over the transition of death, it is a powerful gateway into the 'Nightside of Awareness' and mysterious unknown.

The consequences in not only the mastery but also in pursuing these practices, is a euphoric lifestyle filled with drug free highs yet accomplishing things others can only dream about.

[Note: In historical Egyptian funerary rites the symbol of the Ankh was inverted to act as a key to open a gate into an other-worldly domain.]



## **Dreams & Shamanic Realities**

“I journey into her soul and the images arise accompanying that silent ~~knowing~~ knowing that is 'seeing'. I am not!.. for I have become the one without a face. The one without a face makes no judgments in what they see, they breathe energy into the soul they embrace and make them whole. Deeper and deeper the one without a face journeys into their soul to work the star of rays so bright they go unseen by mortal eyes. Rays that animate the universe of the soul and all they perceive to be reality. Soon the vibration changes and the stream of images start to conform of their own accord to what the one without a face has intended.”

I have always found the spirituality of the San people



particularly interesting. According to the latest scientific global DNA investigations all races of homo-sapien on Earth are their descendants. Archaeologists have also uncovered finds in Botswana's Tsodilo Hills of man's earliest known cultic practices. That is advanced religious rituals were present among the ancient San people surrounding a great python image dating back 70,000 years. There are older finds in the World that suggest basic cultic practices, however they are not homo sapien but those of other hominids. This site is still sacred to the San and includes ancient rock art that depict figures in the San mythology. According to the San the python is one of the most important deities being the ancestor of all humanity.

Our knowledge of history is always advancing at a great speed, as our techniques of investigating the past ever improve with new technology and science. Many historical works, even ones written as late as 2001, are becoming outdated and inaccurate in the light of new evidence. Not to mention there are still works being created taking their sources from outdated material. There is nothing to guarantee that our views of the past will ever be 100% accurate, but the knowledge we do possess is still of great value.

Personally in view of strong parallels and shared elements between shamanic/ancient cultures around the world, I would date spiritual practices among homo sapiens to being far older than 70,000 years. Observations made in Anthropological works such as "Shamanism: Archaic Techniques of Ecstasy" by Mircea Eliade make this very evident. I am not saying that any tradition is superior due to how old it is, rather that explorations of the mysterious 'Nightside of Awareness' has been with us for a very, very long time. No doubt our ancestors were practicing

shamanistic magic for over a hundred thousand years. It makes the Islamic/Christian influence on two fifths of the world's population, look as nothing more than a blink of an eye in the greater history of humanity.

San see dying and entering trance as being connected, they also view shamanic trance and dreaming in some ways as the same action. The San shamans and sorcerers can travel to the otherworlds in dreams; they can also do battle with other shamans or perform sorcery in dreams.

Sometimes they use the word dreaming to refer to the action of causing change through magical trance. In the worldview of the San even physical reality itself is seen as a type of dream, one of their sayings is "there is a dream dreaming us". A similar worldview and almost identical terminologies can be found in the ancient living cultures of Australia. Secular archaeologists and historians date the survival and conformity of spiritual practice among the Australian Yolngu to be over 40,000 years.

Modern society tends to neglect dreaming and therefore create individuals that only live half lives giving their attention only to the waking hours. Dreams are not to be taken for granted or ignored even when they reflect the momentum of repetitive mundane activities and thoughts, or seem purely fanciful. They still speak from the inner most parts of our being, what I call the deeper mind. Getting to know the language of one's deeper mind is paramount in working with the internal landscapes of shamanic sorcery.

Our Ancestors listened to their dreams and many of them had a better understanding of the language of dreams and how to interpret them. Often within indigenous cultures a connection is made between death (the great unknown)

and dreaming. Sleeping by corpses, graves or burial mounds to communicate with the dead can be found in many ancient cultures around the world. It is almost as though the ancients viewed death as falling asleep and the afterlife as a kind of dreaming.

Dreams often speak to us through an individualized and symbolic language. Unlocking the language of dreams requires intuition and a deep knowledge of self. Interpreting a dream on storyline and imagery alone is not always enough to reveal a dream's true meaning. Upon first waking keep your eyes closed and take a little time to reflect on – the colors, images, thoughts, reactions, and feelings experienced. Any dreams of significance can be recorded in a dream diary, tape or digital voice recorder. Prophetic and spiritual dreams stand out and can be recognized by the fact that they are usually lucid and have more impact than ordinary dreams. The more attention we give to our dreaming life the more spiritually in tune and lucid our dreams become.

The symbolic language of dreams can be compared to apparitions seen in visions by traditional shamans. If three shamans sat down together to shamanize over a sick man one shaman may see the illness as a demon, another as a storm cloud and another may see it as a serpent. They are all 'seeing' the same illness and share the same understanding of the illness. However their visions differ communicating to them through an individualized spiritual language of symbology and intuition. In other words one can shift the 'Assemblage Point' to same energetic position in the 'Second Attention' as another sorcerer, but the image may differ through the perceptual lens of the deeper mind.

I asked a Tibetan Bönpo shaman that if two Bön shamans

went to the upperworld would they see the exact same otherworldly landscape. They said that no two shamans would view the upper-world in the exact same way but it would still be the upper-world. This surprised me as the Bön tradition involves intensive training in the visualization of structured otherworldly imagery. Most other traditions are far less structured giving only basic details of otherworldly imagery offering more license to the deeper mind to shape things.

The Carib (Galibi/Kalinago) believe that one cannot travel to their otherworlds until one has become learned in the stories that describe them. Likewise one should become familiar with the basic descriptions of the energetic nature, creatures, etc found in the various tunnels and abodes of the Voltec 'Tree of Night' and 'Reverse Tree' of the Kabbalah.

What is not written in occult text books is how traditional mentors teach on an energetic level. They introduce their students to the vibration/atmosphere of certain spirits and otherworldly landscapes. This is done by the student being physically present as the mentor makes these shifts in consciousness or summons spirits. It is also passed on through the subtleties and atmosphere present in one on one communication. In the shamanic reality this can sometimes be more important than the images and names things are given. On the other side of the coin there have been those that have had no introduction or learning, and yet have been able to resonate with ancient/tribal spiritual realities. Like someone who walks over sacred land and sees visions enabling them to describe rites and spirits known only to tribal Elders. Truly there is some kind of spiritual collective but not everyone is open to or can resonate with the desired channels. Some may view the shamanic experience simply as imagination however there

is a difference between imagination and the shamanic reality. Imagination is purely fantasy and of little use other than inspiration for works of creativity and invention. The shamanic reality is within the 'second attention' and is more psychic in nature uncovering existing internal or external truths and even effecting objective reality. To cross the bridge between imagination to the shamanic reality requires the mind to be disciplined and finely tuned to act accordingly. A very easy and enjoyable exercise that crosses the bridge and develops the mind in this way is an African 'diviner's bag'.

A diviner's bag is a small red pouch filled with a multitude of small miscellaneous objects, bones, trinkets, shells and stones. In the intent of divining the future events of the day each morning the bag is emptied out making a chaos of objects on the floor. The sorcerer then gazes into the chaos and allow themselves to daydream and see pictures in the chaos of objects on the floor. In the same way a child might see the outline of a face in the chaos of roots at the base of a tree or in the cracks of a chaotic rock formation. At first the daydreams and images will be of no relevance being the creation of pure imagination. However with practice and the intent the sorcerer will start to see the future events of the day unravel in the chaos. As with any magical act that involves the objective, reality checking is always important to keep on track.

The chaotic and abstract nature of the contents of the bag reflects the imagery of the deeper mind. In the early stages of development the deeper mind is noisier with a heavy traffic of chaotic images. Whilst in energetic states practitioners of shamanistic witchcraft dive into this flow of chaotic imagery, and employ the imagery in a similar manner to the miscellaneous objects of the 'diviner's bag'. Like the practice of the diviner's bag this internal imagery

is developed through a cumulative practice to become psychic in nature. Not only does this practice allow the deeper mind to communicate on a psychic level, but the communication between the conscious and deeper mind becomes clearer and more accessible. The deeper mind is the gateway and has access to parallel dimensions underlying this one.

Divination is an extremely useful tool as it can confirm the success of one's magic, act as a voice for a spirit making communication possible, and offer insight into areas outside of one's awareness. When divination, omens or psychicism reveals a negative situation it is not to be taken in a fatalistic sense. Rather it is a warning of negative potentials that can be dealt with either by making oneself inaccessible to the negativity, acting in a way that prevents it from coming about, or taking spiritual action to eliminate the problem. A bad omen should never be viewed in a negative light. As it is an advantage of having foreknowledge to avoid something, that would have been unpleasant if it had not been known.

Whilst in shamanic consciousness the 'Assemblage Point' shifts to positions in the 'Second Attention' where one has more access to what is called the Axis Mundi. That is the omnipresent, omniscient and omnipotent conscious center in each individual. It is where all dimensions of reality, time and space coexist. In the shamanic worldview the Axis Mundi is what makes psychicism, divination and magic possible. If you have ever had a psychic dream or vision, you may have noticed your conscious awareness had stepped outside the barriers of space and time and into the future.

Here are few examples of how one can begin to develop and perform shamanic magic, free from any cultural

trappings. These will require patience and intuition.

**Riding the Beat of a Drum:** Think of a real life problem or question that you want to change or investigate by taking it on the other side. Find a dark and quiet area where one will not be disturbed, begin drumming slow and in a steady monotonous beat like a heart beat with no change in tempo or volume. Let imagery arise in the mind's eye as one is playing the drum. At first let the imagery pass by without giving it any attention, until it starts to speak to you of the focus of your working. The imagery shall appear as it may do not try to alter it in any way if it is not to your liking or seems to be of no relevance . Eventually the deeper mind will align with the task at hand and bring forth relevant imagery.

As one is drumming the imagery will become more vivid and one notices a slight shift in consciousness. Once this shift in consciousness is noticed start to drum a little faster. See one's self as having stepped outside of time and space, do not concern your mind with any mundane distractions, but keep focused at the task at hand. At any time in these workings one may receive the insights they desire or feel that the desired change has come about. If this happens then the working is complete and one can stop **drumming**.

These workings must continue for however long it takes to connect with the subject one seeks to investigate or change. If one feels that after a long time they are unable to change circumstances into something more desirable, it may mean doing a second working on a later date or finding another solution.

One may meet entities while journeying that may or may not be Inorganic Beings. Sometimes they are elements in

life such as the problem at hand that have taken the form of an entity. Inorganic beings have an energetic quality to them that suggests something more separate and alien to the Self. If you encounter an inorganic being you will know it, they cannot be mistaken for anything else. Communication with entities can vary from talking to a non-verbal telepathy, follow your intuition and if things are unclear then you need to go deeper into the trance.

On facing a personal demon of mine that manifested in the form of a reptilian creature, I sat down and discussed with them why they had a presence in my life. Eventually the discussion ended with an agreement that they would depart from my life. This personal demon I had for many years yet after that working they vanished from my life in a matter of weeks. Sometimes more forceful tactics are used like employing chanted spells, talismanic weapons or the aid of other spirits. Most of the time if you cannot surpass an obstacle, then go deeper into the trance until you have generated enough energy to move it. The deeper into trance you go the more power one will have to cause change in the internal or external realities. Sometimes obstacles can be beyond the limitations of our power and development. If these journeys allowed us unlimited power to do absolutely anything they would not be psychic in nature but rather pure imagination.

Sometimes shamanic landscapes can reflect the true nature of things. For example in a healing working I sought for a lady's soul on the other side. I eventually found the lady's spirit in a stagnant swamp; this seemed to reflect the nature of her illness. When one seeks an unhealthy individual's soul on the other side and finds them in a place like this, one can perform a healing action called soul retrieval. This can be done by breathing the person's spirit into your lungs and leaving the dark place where



you found them on the other side. One then physically walks over to the sick individual and blows upon their feet to return their soul to their body. On the other side of the coin just as souls can be retrieved they can also be stolen and taken to a dark place.

This exercise can also be performed with a mouth harp or click sticks in replace of the drum. One may wish to combine techniques of shamanic chant with drumming. Sometimes shamanic chants can be descriptive of desired otherworldly destinations to direct the trance, and sometimes they can be spells or invocations to spirits. Most of the time they are composed of nonsense words and sounds to create trance inducing rhythmic songs. In these journeys one can shift between drumming and chanting, one should experiment to find what variations of – when to chant and when to drum best suits the individual.

**Riding the Breath:** As with the last exercise think of a real life problem or question that you want to change or investigate by taking it on the other side. Sit or lay down close one's eyes and focus on breathing that one should allow to be deep, steady and relaxed. Breathe from the lower abdominal region, expand the lower abdominal with every inward breath and draw in the lower abdominal with every outward breath. The body should become heavy, relaxed and motionless as though dead. Whilst breathing let imagery arise in mind's eye, allow the imagery to appear as it may. Do not try to alter the imagery if it is not to your liking or seems to be of no relevance. Eventually the deeper mind will align with the task at hand and bring forth relevant imagery.

Allow one's deep and steady breathing to sustain the journey and carry the soul to where it needs to go, the

breath energizes and gives life to magical intent, it also opens up channels of psychicism. Do not hyperventilate; one should always be making full breaths to get the desired oxygen to the brain. The breath should unify with the force of the sorcerer's will, as though the breath were itself an expression of the will. This style of energized breathing is called 'will breathing' and is used in some cultures to empower spells to cause change in the physical world. After awhile one will notice a slight shift in consciousness and imagery will become more vivid and psychic in nature. Employing the breath as a shamanic vehicle is very much the same as the beat of a drum. The same rules apply and the imagery manifests in the same way.

Riding the breath is ideal for journeys with the objective of causing change in the external World. Tibetan Bön practitioners shamanically travel while rolling back their tongue to touch the roof of the mouth and breath from the lower abdominal region, but draw in the lower abdominal with every inward breath and expand the lower abdominal with every outward breath, the reverse of what is natural. I personally prefer 'will breathing' but it is good to experiment with various techniques.

**Heart of the Party:** This should only be practiced after one has had numerous successes with the other practices in this chapter. Whilst at a social event or party take the opportunity to learn a shamanic skill. Stand in the shadows or where you will not be noticed, begin 'will breathing' with intent of psychically merging with the party as though it were an energy. Relax and let the imagery arise in your mind's eye or if the venue has little lighting one could scry into the outer darkness. Once you have psychically merged with the vibration and spirit of the party, look at how the deeper mind communicates its

nature through imagery. If the party is a bit dead one may see hues of gray, a cloudy sky, etc the imagery may be accompanied with a silent knowing that is not easy to describe in words, the imagery may foretell of how the party shall unravel later in the night. Once one has shamanically merged with the party your intent should be to liven it up or make it far more of a joyous occasion, adding to the happiness of those around you. Keep building up the energy 'will breathing' and observing the party as it appears on the other side. One may utilize emotions and the surrounding music to enhance the energy generated through the breath. When enough energy has been generated the imagery will start to shift on its own accord towards the nature of one's intent. Eventually the vibration and imagery will express the desired intent, signifying one's work is done. All one has to do after this is sit back and observe.

This last exercise teaches a skill that can be used to achieve many objectives and goals, but I don't feel I need to fill in the blanks. Shamanic magic relies on its practitioners being intuitive, flexible, versatile and creative, as it involves a good relationship with the deeper mind.

Another practice that I will only mention as food for thought, is Shamanistic witchcraft that some of the practices here touch upon. Shamanistic witchcraft or psychic-trance witchcraft in many ways is very similar to the practice of shamanic journeying. It is also one of the hardest approaches of magic to describe.

The practice often incorporates other magical practices that by themselves are not considered works of shamanistic witchcraft. Most of the time simultaneously the practice involves: 1) intent, 2) trance, 3) psychic awareness, 4)

high levels of energy to manipulate subjective or objective realities.

It is a type of witchcraft that uses an energized psychic trance to empower other forms of magical practice or communicate with otherworldly beings. The rites and spells are not what make shamanistic witchcraft, as it can utilize any tradition and empower it. Whilst in the trance-ritual actions, chants and gestures can aid in communicating the will to the deeper mind, this helps results come about sooner. It is an intelligent force that conveys a psychic awareness and knowledge whilst simultaneously performing the magical act. In other words whilst performing spells practitioners do not just impose their magical wills upon a subject but rather merged with the target and are psychically aware when their wills take effect and have succeeded at the task. An action that involves the power of the magical will/intent united with psychic input such as psychic non-voluntary visualization arising in the mind's eye (as in shamanic journeying), as opposed to voluntary visualization characteristic of many modern magical practices.

One of the advantages of this witchcraft being psychic in nature allows it to communicate on an intuitive level with non-human intelligences such as animals, trees, substances, the elements, etc. Any practice that induces trance and raises energy helps one go into and maintain being in the shamanistic witchcraft state. The practice combined with divination systems like bones, Tarot, etc can help ensure that one's psychic perceptions are not clouded by the influence of imagination, assumption or suggestion.

Shamanistic witchcraft being more of an applied occult force than a tradition can be very individualistic. I have

known practitioners who like those in American hoodoo have adopted Hollywood's invention of the voodoo doll. Only unlike the Hollywood or hoodoo practices of simply sticking pins in a doll, practitioners had a different approach. They would talk to the dolls while sticking them with pins, and the victim's souls psychically conversed/responded to the sorcerer's words. It is easy to see why many have referred to traditions of shamanistic witchcraft as a form of Chaos Magick.

Shamanic realities overlap with mundane reality – actions and changes that take place in the otherworlds can express themselves in this World, and that is the power behind shamanic magic and healing. The Soul of the World is capable of speaking to us through omens, lots and events in the objective world. So it is to no surprise that the Soul of the World may also communicate with us through imagery from within, especially when the soul travels through the otherworlds. However with all this being said the greatest achievements of shamanic magic are not its influences upon the external world, but rather the internal changes one can make in works of self transformation.

## **Journey into Darkness**

“The Old Ones were, the Old Ones are, and the Old Ones shall be. Not in the spaces we know, but between them, they walk serene and primal, undimensioned and to us unseen...They walk unseen and foul in lonely places where the Words have been spoken and the Rites howled through at their Seasons. The wind gibbers with their voices, and the earth mutters with their consciousness. They bend the forest and crush the city, yet may not forest or city behold the hand that smites. Kadath in the cold waste hath known them, and what man knows

Kadath? ...Man rules now where they ruled once; They shall soon rule where man rules now. After summer is winter, and after winter summer. They wait patient and potent, for here shall they reign again..."

H. P. Lovecraft *The Dunwich Horror*

In navigating the tree of night, the initiate explores power zones located in exact positions within the energy body. These power zones and that which is present fluctuating between the power zones is mapped out by the Tree of Night. This Tree of Night is described in great detail in the first and second volumes of "Downward Path into Nod" written by the Voltec Elder Wendigo V°. One of the tools used to explore these perceptual spheres/power zones is the use of the Voltec Portal. This portal is device akin to the obsidian smoking mirrors employed by the ancient Mayans, Toltecs and Aztecs. It is a Hell Mouth and entrance into the mysterious Tree of Night.

I have found with my individual practice of the traditional Portal rite that the physical artifact developed an energetic life of its own. As the Haitians say 'it walks.' This is a term that is used to describe artifacts that become entities in themselves. If anyone is familiar with the work "Conjuring up Philip" by Iris Owen and Margaret Sparrows what I am referring to is the power of the 'as-if' rule. Every time I walk in the room and notice the Portal I see it as an open doorway to a dark mysterious unknown universe on the other side. It is an attitude and mindset that views the artifact as a real and living doorway into other dimensional realities. In other words, the object embodies a thought form that empowers my magical practice. My physical Portal seems to have stepped between universe A and universe B so to speak. After six months of making regular journeys into the nightside reality a strange energy was felt coming from the Portal. A

few non-occult friends who thought the device to be another one of my sculptures claimed to have seen things in the Portal. Even a delivery man thought it was a painting of a demonic mask and was unnerved to find on second checking there was nothing there. What was strange about that event was I had a vision of a tribal looking demonic mask the night before.

The Portal tends to make a lot of my friends uneasy; one of them refuses to sit in the same room with it unless it is covered with a sheet. There are of course some exceptions, usually LHP practitioners themselves. One such person of my acquaintance is a teenage Satanist girl, who enjoys sitting by the corner and peering into the shining darkness like it was a window looking out into some wonderful Lovecraftian Abyss.

Even though my Portal has been exposed to other people and has either influenced them energetically or invoked dark suggestions in their deeper minds. It is better to keep the device out of the sight from outsiders. Treat it as a living doorway into a dark unknown, take on the world-view that will empower your rites. Make offerings of incense to the Portal every time you travel through it, and it will become a living artifact.

Here are a few rites that can be performed using the Voltec Portal. I thought about adding my method conjuration with the Portal – that involves wearing a medallion with a demon's seal and reciting an evocation and meeting the spirit in their corresponding sphere, but I think that basic idea was already covered in other material. What I have included in this work I feel as though I didn't create myself even though the rites include elements from my past occult practices. These rites I write here seem to have arisen from dreams and visions while

stalking the power zones.

**Gate of Gamaliel:** Here is a powerful rite that I did unintentionally after a working involving Dambala, I then later gave it more structure in this work. I believe I received it from a spiritual source. First one will need to prepare the African dream root that can used for many other workings:

This preparation of the herbs requires an invocation of two African spirits. One is Papa Legba who opens the doors of communication who is usually called first in Vodou ceremonies. The other is the mystical Dambala, a great serpent said to have existed before the universe came into being. Dambala is the Oldest Loa, the source of primordial wisdom and the embodiment of all unknown Ancestors.

1. With corn flour draw the vevé (symbol) of Dambala upon the ground and say the following invocation;

*“Papa Legba open the gate for me! Atibon Legba open the gate for me! Open the gate for me, Papa, that I can pass. When I return I will thank the Loa.”*

*“Dambala!” (shake a rattle), “Dambala!” (shake a rattle), “Dambala!” (shake a rattle). “Oh Dambala, ancient serpent make magic for me.” (hold up basket of five dozen eggs) “I offer you these things to eat.”*

2. Dig a deep hole in the vevé is and carefully place the eggs in the hole. Then pour olive oil infused with dodder weed (*Cuscuta* species) and John the conquer root (*Ipomoea jalapa*) over the eggs. Cover the eggs with some of the soil then put a jar or clay pot containing African dream root (*Silene capensis*) over the soil and bury it with



the rest of the soil. Mark the spot with a branch or stick with a serpent drawn upon it then recite the song below.

*“Ki mele mwen, Dambala, ki mele mwen. Ki mele mwen, Dambala, ki mele mwen. Pa gen manman, pa gen papa. Ki mele mwen, Dambala ki mele mwen.”*

3. After three nights retrieve the African dream root as it now possesses magical properties. Once this is done the following rite can be performed.

4. A bedroom or dream incubation chamber is to be prepared by covering and draping the room with black sheets for two reasons; one being atmosphere and the other for the ease of visualization. The Voltec Portal should also be present in the room.

5. On waking the morning before the working drink  $\frac{1}{2}$  a teaspoon of powdered African dream root (*Silene capensis*) mixed with  $\frac{1}{2}$  a cup of water. This mixture will produce a pleasant tasting foam you will want to take in all of the foam when drinking this potion. Traditionally this mixture is drank every morning for two weeks in works of dream scrying and sorcery.

If possible take a very hot bath and submerge all of one's body except for the mouth and nose, as to relax and dissolve any physical tension. Then dress in very comfortable black pajamas and lay face up upon the bed.

6. Close one's eyes and visualize the bedroom exploring its upper and lower corners. Eventually one will not have to put any effort into holding the visualization as one has entered the astral plane or what we call the shadowlands. Often there is a misconception that one's spirit leaves the body however this is not the case, what actually happens

is that the body eventually becomes so relaxed that it is forgotten giving the sensation of having left the body.

Now that one has entered the shadowlands move one's visual awareness slowly over to face the Voltec Portal. Now perform the Portal exercise whilst in your shadow body in the exact same way one usually would make the shift.

Once through the Portal one shapeshifts by intending and pretending to become a demonic form or Lovecraftian creation. This sounds odd but doing this in the shadowlands allows one to shapeshift. The shadow body is not as restricted as the flesh and is even more easily sculpted to one's desires in this rite.

This rite is to be performed each night until successful, even if at first one is not successful take careful note of one's dreaming life. The rite especially if performed night after night will produce lucid dreams. In future I plan to enter the Portal whilst dreaming. These are practices can be performed with the Portal but it is very important to continue the traditional Portal exercise daily if possible. The traditional approach develops the individual on so many levels.

**Chest of Samael:** Here is a working and talismanic device inspired by two progressive dreams after composing the Gate of Gamaliel. Each and every item used in the rite I saw in the dream state was accompanied by a vision of its purpose and relevant nature. First one will need the following materials for the device itself:

1. A wooden chest or box in which to place all of the following talismanic items.

2. A bottle of red rum with an added small handful of black nightshade leaves that have been prepared in a blender. Sorcerers have used such substances to put initiates into a false death that appeared to be real to all that witnessed. The initiates would be revived from this false death once a remedy was given. All the witnesses and the initiate for a time would believe that the initiate had died and been resurrected by the power of sorcery. Imagine the powerful psychological effects that would have on a person's worldview and that is the power this item.

3. A human jaw bone: for clear communication with invisible forces and all that haunt the 'Nightside of Awareness'. Tie a piece of your hair to the bone to give the spirit of the box your scent so they can follow you.

4. A silk cotton tree branch (kapok or red silk cotton tree for Australians): for the Axis Mundi of shamanic consciousness, an awareness that is outside time and space and beyond the perceptual constraints of consensus reality. Americans can buy these at any botanica under the name palo de ceiba that can be cut to size to fit within the box. If one cannot obtain a branch of silk cotton tree then a branch of cedar can be used as a substitute.

5. A stone from a mountain: for the force of the mountain to offer longevity, good health and centered being as transformational forces are not always kind to the body and mind.

6. A handful of dodder weed (*Cuscuta* species): this leafless string-like weed that strangles and feeds on other plants draining the life from them, it needs no other source of moisture and does not rely on sunlight to survive. Dodder grows rapidly, it is used to accelerate magical work-

ings so rather than waiting years or months a spell can come to fruition in weeks or days. The weed is also used in black magical rites of destruction or death; here its properties are killing dayside influences.

Once the chest is filled with the items hold it or place it before you in front of the Portal. Enter the Portal in the traditional manner and once on the other side recapitulate the memory of a successful spell or psychic experience. Contemplate how the experience was beyond the possibilities and outside the accepted laws of consensus reality. Think about the insights that the experience offers about the reality in which we live. Whenever this rite is performed or when you feel consensus reality is limiting your progress, sleep with the chest upon or under your bed, as the spirit of the box speaks to us through dreams. Treat the box not only a power object but also as a living entity.

**Amulet of Oreb Zaraq:** The following rite is beneficial on many levels, if done correctly it should exercise 'controlled folly', 'cognitive dissonance', and of course the 'dispersing of self importance'. Spend a few weeks getting to know someone who has nothing in common with yourself, even better if you do not like the person. Take note of the music they listen to, television shows they watch, how they dress, mannerisms, favorite foods, views, attitudes and general mindset. Rent a hotel room in another location and spend a weekend being that person, dressing the way they do, listening to their music, etc. Socialize and interact with people as that character. Does the character justice uphold their self image as they would like to be presented, adopt their ego? I have known people whilst performing similar works to portray the chosen character in an insulting manner. This is failure and only reflects the arrogance of the magician.

One is to live the part both externally and internally, at all times keeping your normal habitual personality distant from the mind. On each night of that this is performed there is to be a when one is not the character, but rather see oneself as a haunting faceless nonhuman entity possessing a body. At this time put on the amulet of the Oreb Zaraq as shown below. Go before a Voltec Portal, burn the Oreb Zaraq incense mentioned in the “Downward Path into Nod”. Then travel through Netzach upon the Tree of Night, when one returns take off the amulet and resume the character. I have two Voltec Portals one larger than a doorway and another smaller Portal that is more ideal for this exercise, in that it can travel and can be set up anywhere.

The amulet can be made from any material and must portray the image of an expressionless mask; it is to worn around the neck like a medallion. When not in use it should be kept in a small black cloth bag. If possible do this exercise at least twice successfully with different characters, however once should give some valuable insight. After these more elaborate exercises one can perform the same action at home just by dressing differently and living the part. These masks will actually bring about a gnosis – that what one associates as themselves in some aspects is equally an illusion to the characters one takes on in this exercise. It allows for a more detached and objective view of the self that we are often so submersed that it escapes our awareness. The exercise is a powerful tool of undoing the habitual self and brings us closer to knowing the essential self. Also some of the characteristics that others possess can be to one's advantage in certain life scenarios. For example you can be the confident individual that gets the promotions at work or is popular at parties. I am not suggesting that one sells their soul to another individuality rather that if

another has strengths in certain areas you find to your liking, they can be accessed and used as tools to bring about your desires. However be aware of your balance, that is some people's strengths may not be attainable, like those relying on aspects of their physique or talents that go beyond character. A master of this craft can not only assume another character at will but can also change their entire aura, as the aura is simply an energetic reflection of the underlying atmosphere of the mind.

# - Appendix -

## Workings of Black Magic

Through the development  
of the Shadow Self  
the Gates of Immortality  
are forced open.



## **Nod & Beyond**

### **Portal Ceremony - Gate of the Voltec**

A large part of the curriculum of the Voltec involves experiencing the perceptual spheres and paths on the Tree of Night. This "Tree" is, collectively, referred to as "Nod" (Nod 60: Nun 50, Vav 6 and Daleth 4 = 60). Nod, biblically speaking, is the region where Cain went after murdering Abel. This is also the land that Lilith established after leaving Adam. Nod, to the Voltec, is an actual collective, specific locations of the Assemblage Point in which the Initiate can experience perceptual shifts among the Tree of Night. Since this is a fairly subjective experience, the Order of the Voltec has adopted using a Portal, through which a leap can be made. The energies of Nod are actual, concrete manifestations that exist on separate and often subtle planes of Awareness, but how each sorcerer interprets these potencies will often be influenced by the core subjective nature of the individual Voltec. Once the Initiate becomes comfortable with this procedure, s/he can make the same leap to that Position of the Assemblage Point anytime s/he wills to do so. The portal of the Voltec serves a multitude of sorcery functions. This portal will actually allow a Voltec sorcerer to establish contact with other Initiates during simultaneous workings despite any amount of physical distance between the participants. It can also be used in the process of the recapitulation to send energetic incarnations of one's past selves into the portal in order to help the sorcerer in their overall Voltec transformation away from the human form. This technique involves standing in front of the portal, looking at one's reflection and feeling one's past experiences being pulled in.

This specific portal ceremony has been used for years by

the founding members of the Order of the Voltec with tremendous success, and what follows is the version we are presenting to all active members. It is, among many things, a way to continually and actively reach the dreaming body while fully awake. It is the Voltec preamble and key to heightened awareness, and as such it is one of our foundational workings. The Portal Ceremony will be done towards the beginning of all Voltec works of Greater Black Magic. The Ceremony is to be practiced alone by Diabolists (I<sup>o</sup>) before their personal work. This is to ensure that the Diabolist masters this practice before being called upon to use it in intense acts of Voltec sorcery. A beneficial side effect of this Portal Ceremony is the strengthening of (and working with) the “Double” which is very important, especially if the Initiate finds themselves leaning towards membership in the House of Yith within the Order of the Voltec.

**Constructing the Portal:** The Portal is constructed from a large piece of glass – the bigger the glass is the better. A piece that is as tall as the Initiate is ideal but a smaller one will work. Also, if one has the means, tapering the sides of the glass to form an elongated trapezoid is also desirable but not at all necessary. We leave much of the portal’s physical appearance up to the creativity of the individual Voltec.

The glass should be cleaned during a state of meditation in which the Magician has focused his Intent and, if possible, has stopped his Internal Dialogue altogether.

Since the Portal represents access to the Subjective Universe and the Unknown, it must be transformed into a black mirror. This is accomplished by coating one side of the glass with flat black spray paint. Multiple coats ensure a consistent and even covering. Again, this process is to

be done while focusing your intent on creating a power object, capable of great feats of sorcery. This is the Initiates first object made specifically for Voltec sorcery and as such it should be made with care and kept for the duration of one's quest to Divinity.

Once this is done, devise a way for the glass to be stood or hung up so that when you stand in front of it, you can see your reflection. It is best to keep it towards the back wall of your ritual space. It's also important to keep it covered when not in use. I suggest building or buying an attractive frame for the portal and making special curtains to hang in front of it.

**Portal Incense & Lighting:** Incense is burned in front of the Portal so that the smoke rises between the participant (s) and the glass. The incense consists of 3 parts Wormwood and 1 part Sandalwood. Wormwood is an important herb within Voltec formulas. It was said to grow along the path of the serpent as he left Eden (the Dayside Tree). It is also known for its entheogenic properties, however using it as incense will not induce any altered states. Lighting may be adjusted according to the need of the sorcerer and the type of working. Sometimes it may be beneficial to place the lighting on either side of the portal in order to better reflect that which is without, and at other times it may be better to place the light sources behind the sorcerer, so that their reflection in the portal is that of a shadow figure.

**The Portal Ceremony:** This is a very simple, yet effective technique for shifting the Assemblage Point to a position in which different states of awareness can be engaged.

1. Light the Incense before the Portal and allow the smoke to rise between the glass and yourself. The room should only have enough light to barely make out your reflection in the glass. A single candle on the other side of the room is usually enough.

2. Clear your mind and, if you are able, stop the Internal Dialogue.

3. Fix your gaze upon the eyes of your shadowy reflection and know that you are seeing a completely different aspect of the Self.

4. Continue to gaze, while willing your awareness to shift places with your reflection.

5. Once you are confident that you are now looking out at the room from the inside of the portal, turn around and walk into Nod and conduct your working.

There may be some working specific elements added to this process on a working-to-working basis. (examples; gazing at a specific sigil instead of your reflection in order to gain access to specific Tunnels of Set, or the intoning of Mantras or power words, etc). These will be described as needed.

## **Battle of Netzach: Advanced Working for the Destruction of Self Importance.**

Self Importance is a soiled manifestation of the seventh Sefhira upon the Dayside Tree known as Netzach (Victory). Its number is 148, which brings us to preparing for the Battle of Netzach working. Over the course of a month, or maybe even more, begin to make a list of Self Important thoughts, actions and reactions and keep notes on each one. Record things like the situation in which Self Importance emerged, those around you, feelings, thoughts and any detail you can recall. When you have accumulated 148 such examples proceed with the rest of the Working.

The Three Points of “Prime 96” that relate to Self Importance are:

Netzach – Dayside Tree (Tree of Life) Victory. Here is the place of the “archangel” Haniel. He is the source of Self Important emanations. Victory here is not a definition of the Initiates work, rather it denotes the Victory of the Egeregore of Consensual Reality.

Netzach – Typhonian Tree (Reverse side of the Tree of Life) Foolish Pride. Here is negative expression of Oreb Zaraq. This is the result of Haniel unchecked.

Netzach – Voltec Tree of Night – Raven of Dispersion. Here is the success of the Initiate against the emanations of Haniel. By Stalking this Position of the Assemblage Point, these 148 Points of Self Importance are “Dispersed”.

### **Battle Against Haniel:**

- 1) Begin by performing a ceremonial banishing (such as the Inverted Pentagram Ritual).**
- 2) Then begin to Stalk Dayside Netzach through proper visualizations.**
- 3) Vibrate the name Haniel, loudly and clearly until he appears within your chamber.**

**Depicted by some as wearing an emerald green robe and carrying a lantern, sometimes he shows himself as wearing a ceremonial cloak of feathers in the Aztec style.**

- 4) Begin to recall, one by one, the 148 examples of your Self Importance projecting them back into Haniel. Lightning will begin to explode in all directions as you do. Once Haniel is glowing with your Self Important energy draw him into Netzach on the Voltec Tree of Night by Crossing your Portal.**

**5) Begin to Stalk Netzach on the Voltec Tree of Night. This can be done by working with the Persian Energy crystal described in the Downward Path into Nod (vol.1). You will pass through and immediately be surrounded by the Ravens of Dispersion. If Haniel will not cross, begin to send the Ravens through. One Raven for each of the 148 Self Important examples. They will pull Haniel apart and return to you and pass the energy back, without the damaging Self Importance. Haniel will return to his abode, defeated and after the lightning ceases, the Ravens can be given a small energetic token in thanks.**

**6) Pass back through the Portal and concentrate on your breathing in order to retrieve all the energy that was spent upon those 148 instances of Self Importance. Destroy your notes by fire.**

**7) The ashes can be tossed into the wind during the next lightning storm.**

## **Idol of Thaumiel**

### **The Forever Manifest Body**

The creation of the “Idol” allows the Black Magician to access the ‘third attention’ and work beyond the boundaries of human existence.

The Idol serves as the Sorcerer’s physical counterpart once s/he has departed from organic life, it acts as a returning point that the Sorcerer can re-inhabit to take physical form at will. It also extends the physical life of the Sorcerer should s/he choose to continue to work in physical form, prior to making the final leap. The Idol can be sent as an independent force for any reason into various Positions of the Assemblage Point within the Tree of Night allowing the Sorcerer to share its Awareness.

The Idol is an object of great power, for it will absorb the Energy of its creator and become an extension of him. The Idol is fashioned from a section of root taken from an old growth tree that is located in a remote area or in a cemetery. The tree should be in an area where there is little chance of it being cut down by humans. The type of tree isn’t important in this case, unless there is significance to you. The power of the root is summed up by D. Schulke, in the *Viridarium Umbris...*

“The root is the stone upon which the tree is founded and the governor of the Downward Path. As the unseen hand clutching the Great Below, it encompasses the buried dead as the source of Infernal Power. Roots are typically used as a source of Witching Power and of the Tree-Spirit wielding many powers at once, independent of its parent arbor.”

This passage the Tree of Night perfectly in saying it's the foundation of the tree, just as the Voltec Tree of Night below the Dayside Tree, below the surface of what is human and the source of Infernal Power. When the Initiate can embody the 'root system' of all perception they are prepared for the Third Attention.

The Idol can be fashioned one of two ways. The first, most recommended way, is to carve it from a large section of root. The second way, although less desirable, is a little easier to make. This method involves bundling smaller, fiber like, root material into humanoid form with the assistance of wire or cord.

### **Creating the Idol:**

1. Carve a figure that reflects the images of the Shadow Self absorbed within Thaumiel. Carve quietly and carefully over the course of at least a month. The pieces that are removed should be sat aside.
2. Any injurious cuts sustained during the carving process are auspicious signs and should be allowed to bleed into the wood of the Idol. Sweat can also be rubbed into the Idol as you work on it.
3. After the carving is complete, take the shavings (from step 1) and burn them and bath the Idol in the smoke.
4. Sit the Idol within your Wormwood plant for one month. Sit the Idol in any ritual spaces that you have set up for yourself for one month. Sleep with the Idol under your pillow for one month. Speak to you Idol as though it were a twin sister or brother. Have it present during all acts of sorcery. Have other Sorcerers treat it like it is you while they are in its presence. Eat with the Idol at the table and be sure to sit a plate of food in front of it as well.

**Final Preparations of the Idol:** The uses of the Idol will be discovered as a Sorcerer progresses through future



experiences. There is a way to make sure the Idol is completely connected to its creator for future use. This process is a variation of the Portal Ceremony described earlier. The first step is to do Portal work with the Idol visible in the reflection of the glass. As you shift your Awareness into the Shadow Self, bring the Idol through with you. Continue to work with the Idol while your Awareness is in the Shadow Self in order to develop a Shadow version of the Idol. The second step is to be taken after a good amount of work, described in the first step, has been taken. This step also involves the Portal. Place the Idol in front of the Portal so that you can see the reflection of the Idol but not your own reflection. Shift your Awareness into the Shadow Idol as you would shift your Awareness into your Shadow Self. Once you can lose the Awareness of you physical self and Work within Nod as the Idol, you can be assured that the Idol is now a part of you. It is also a good idea to entrust this object to another person prior to your departure from physical form so that you may return to it if you choose to act within an organic form. Don't be surprised if you start noticing your Idol turning up in unexpected places or disappearing for short periods of time. You may also end up Dreaming into the form of the Idol. All of these side effects are normal and a good sign that the Idol is active.